Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1915.

A Veteran Soldier's Testimony.*

I HAVE always been in deepest sympathy with the subject of this great Meeting, the observance of daily Family Prayers. My early remembrances are kneeling in our dining-room at home with my father after he had read a chapter of the Bible and had expounded it to his children and his servants. Whenever I have had the opportunity—very often for years I have not had the opportunity—I have often tried and am now going to follow his example.

Family prayers are not very easy for a soldier. His early parade, his small establishment, his uncertain hours and other military duties often prevent the soldier, until he settles down into civil life, from holding his family prayers. But I can assure you that a vast number of officers and men lead a deeply religious life; and surely on service the simple, ejaculatory prayer of the soldier on the battlefield is as acceptable as that made among the inspiring duties of a great cathedral service. You have here on the programme a portrait of Lord Roberts, and on the other side you have the very touching letter which was read by Lord Curzon in the House of Lords after the death of that great soldier. It has been my good fortune and my great pleasure to have frequently assisted at Family Prayers in Lord Roberts's house in the early morning. When he built his new house, and began what bade fair to be an easier life, although interrupted by the South African War, he designed and carried out a small chapel for this purpose; and I think there was nothing more inspiring, or more affecting, than to see the old soldier reading a chapter of the Bible, and, when it came to the Lord's Prayer at the end of the prayers, taking the hand of his wife, who had been with him on all his glorious military career. Then during the War he would explain to the servants, who were naturally full of interest, some of the news that had arrived, and various details of the great campaign.

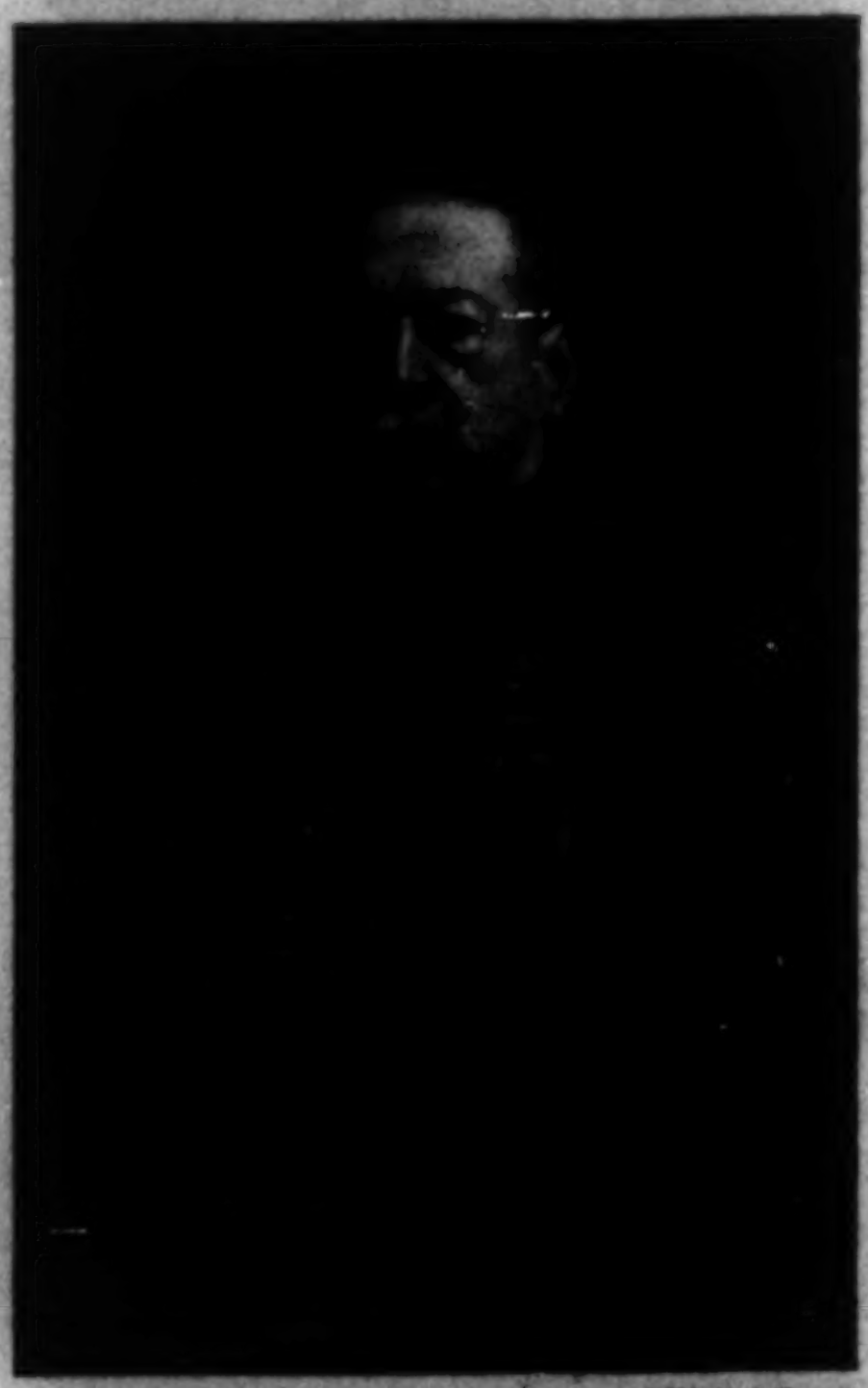

Photo by *Elliott & Fry.*

FIELD-MARSHAL LORD GRENFELL, P.C., G.C.B., G.C.M.G.

* Address given at the Queen's Hall Meeting, Monday, June 7th, 1915.

I remember an incident which occurred in South Africa during the Zulu War. Our troops were on the move and the camp was being struck. When the soldiers came to remove the tent of a General, now one of our senior Field-Marshals, they found him kneeling on the ground reading from his book of prayers. It might have been thought that the men round about would have smiled or laughed at what they witnessed. On the contrary, I am sure that in the battle which very shortly took place that act inspired the men with the greatest possible confidence in their gallant leader.

I am grateful to be permitted to add my humble testimony to the value of this great meeting. I trust that one result of the meeting may be to bring home to many the advantages, the comfort, and the consolation of family prayer, especially at this time. It must be a comfort to those now serving their King and Country, who have been brought up accustomed to family prayers, to know that now, at a particular time of the day, their father or mother, with perhaps the nurse or the governess who brought them up, and the various servants, are gathered together thinking of and praying for them.

Notes.

Evangelical Alliance and the War.—By the time this issue of EVANGELICAL CHRISTENDOM is in the hands of our readers the War will have reached its first anniversary. August 4th will prove a memorable date in history; we would it could mark the double event of War declared and Peace concluded, but if the statements of authorities who can determine the course of events better than we can are correct, it is improbable that 1915 will witness the only issue by which, as far as Great Britain and the Allies are concerned, Peace seems possible. In stating this we have no delight in War. Members of the World's Evangelical Alliance and readers of this magazine generally are among those who deplore the catastrophe and have continued instant in prayer to God that what seems impossible may become possible, and an early Peace with honour and justice be established. The future is with God; He knows the end from the beginning. The present is with us and all who bow their knees to Him through the One Lord. Whatever the issue, the situation calls for emphasis upon Christian fellowship and co-operation. The coming autumn and winter must be a time of real and practical Evangelical Alliance for service devotional as well as missionary and evangelistic. Every feature of the outlook calls for this. We must cease to talk about prayer and *pray more*; must cease to discuss the ethics of Christian Union and meet one another oftener, the name and service of Christ being sufficient introduction: in fact, we must make more of our attachment to Him and less of the particular Church denomination to which we may happen to belong. We must also "redeem the time," or, as it should be, "buy up the opportunities," for there is much to be done, few to undertake it, and the time may be short.

Universal Service.—The War is responsible for changes in our political life by which the old order of party politics has given place, at least for the time being, to a coalition Government. In the short space of two or three months these changes have resulted in legislation which, as far as can be determined at present, will make for the highest good of the Nation during—and we trust after—the War. In speaking thus we have no desire to trespass upon party political ground. We believe each and all are accepting the position as being for the good of the nation and another step towards a final and successful issue from the War. Prayers have been made to God unceasingly in this connection, and we ought to, and do, believe that He is overruling all, even to the extent of revealing past mistakes, if they have been made, and of giving Divine wisdom to our King and Government. This, coupled to the spirit of unity which prevails in regard to the War, is cause for thankfulness. We express no opinion on debated questions,

such as Conscription, when we emphasise the appropriateness of the call to Universal Service now before the country. The War found us unorganised; its course has revealed that there are millions, perhaps, of men and women in the United Kingdom alone who desire, by self-sacrifice if necessary, to share with those more fitted for the fighting front the burdens of the battle, even though their part may have to be played at home. The object of the National Register, which we understand is to be taken on August 15th, is to ascertain the extent of such voluntary service upon which the Government, if necessary, may rely. There will be few to criticise or withhold their support and co-operation in any way it can conveniently be given for the honour and safety of the Empire. But there is another and important aspect of Universal Service which equally concerns the welfare of our Empire; we refer to spiritual warfare, for it is a general conviction that the present war is a Holy War—not a Jehad, but war, foretold in the Holy Scriptures, in which the powers of darkness are arrayed against the Christ of God to prevent, if possible, the coming of His Kingdom and reign on earth. Happily, the issue from the conflict is certain, but Christ's soldiers and servants must fight; and just as a National Register is called for and is about to be taken in the interests of the Nation and Empire, a National and International Register of earnest Christians, volunteers, is called for, representing united service for the defence of the faith of the Gospel of Christ. Are we presumptuous in suggesting that such a register is contained in the membership of the World's Evangelical Alliance, and in urging upon readers at home and abroad that individual service be given to the cause of the Alliance by speaking of its work, recommending its claims, and, if necessary—for which purpose forms of application will be provided free by post—securing the consent of their friends and acquaintances to unite in the world fellowship and co-operation which the Alliance represents?

The War and Economy.—Another aspect of the War calls for special comment. We refer to the persistent call for economy, with which all will be in hearty agreement, subject to a right understanding as to the nature of the economy which is desirable or necessary. The humorous reference in a recent address by the Bishop of London to the elderly and well-meaning ladies who had decided to do their bit in economising by curtailing in future all supply of meat to the servants of their household, is perhaps a unique illustration. We quote it as indicative of the kind of economy which is neither born of sound judgment nor altruism. A word needs to be spoken also to some who appear to think it is economy not to afford themselves relaxation after the strenuous twelve months which have elapsed since the War commenced. Having regard to the months which lie ahead, with their inevitable strain, it is false economy for those bearing the burden and heat of the day not to consider their physical needs and the dictates of health. A further word of advice seems called for in another connection. We refer to a false view of economy which curtails subscriptions or donations to the work of God, especially to approved Societies of larger or smaller holdings, whose work thereby must greatly suffer. We are led to make these remarks by one or two letters which we have received from writers who appear to think that their bit of economy should begin and end with the curtailment of what they have hitherto devoted to the cause of Christian effort. We suggest that this is dishonouring to God, and tending to poverty in the spiritual experience of the individual. If economy is to be practised, let it be the giving up of things unnecessary and that can be done without, even though their curtailment for a time may involve discomfort and self-sacrifice. But let us not rob God of His tithes, or His work on earth of the munitions of spiritual warfare, without which the battle cannot be won. It may be helpful to some if we remind them that the giving of the sacred "tenth" to God solves all difficulties such as those we have referred to. Those who practise it find that to thus honour God is productive of special blessing. It also constitutes a generous purse, the expenditure from which represents purchases which the Bible calls "treasure in heaven."

Can Faith be Mobilised?—An article which appeared in our contemporary the *Christian*, under date July 15th, entitled

"Can Faith be Mobilised?" enables us to call attention to the recent appointment of the Rev. J. Stuart Holden as Editor of the *Christian*, and at the same time to express our hearty sympathy with the views expressed by Mr. Stuart Holden in the article referred to. The columns of the *Times* newspaper recently contained a letter by a prominent writer raising the question whether the time had not arrived to mobilise "Faith," presumably using the term in its association with the forces of the Church in its widest sense. Those intimately associated with the religious life of our country know only too well the difficulties which beset efforts for organised co-operation between the Churches as such. These difficulties may not be apparent to outsiders, but they exist, and while they exist attempts at mobilisation may reach a certain point beyond which they do not and cannot go, at least for the present. This being so, it has to be remembered that the Divine commission to "preach the Gospel to every creature" was not given to Churches as such, it was given to individuals, and the driving force by which their work and that of their successors, the followers of Christ in all nations, was to be effected was the Holy Spirit, the wind which bloweth where it listeth, but always in the direction of the will and purpose of God for the world through Christ Jesus. Have the Churches got away from this centre of power? Is this the reason why to a large extent, perhaps greater than many realise, the official Churches are failing to influence men and women at an exceedingly solemn hour in the history of our nation and of the world? Faith cannot be mobilised when it does not exist, and if, as in many Churches, reliance is upon human organisation, the Word of God is not supreme, the Gospel of Christ is beclouded by ritual of man's creation, and worldly amusements are taking the place of devotion and whole-hearted service in the work of evangelisation, which is the first work of the Church and of all its members, how far is Church unity possible except in a frozen state? Mr. Stuart Holden, in the article referred to, makes an important statement when he says: "We do not believe that any great accession of spiritual power is likely to result from the outward union of all sections of the Church in spiritual activities at this time." We agree in this. We believe that before long we may witness comprehensive efforts to mobilise Church Faith and Order, plans to this end were laid down before the War, and during its continuance although in abeyance they are by no means given up, but we doubt the possibility of practical results from such union. It cannot be consummated except by compromise? The greatest need of our day is the mobilisation of Faith, but it must be the Faith of the Bible, the Faith of Christ, "the Faith once delivered to the Saints," who are the Family of God, the Members of the One Church of Christ, which is universal and not divided except in outward organisation. We believe the time is coming—it may be near—when, if the Churches as such are unable to agree to unite in spiritual leadership, their glory will have departed, and the true task of the Churches will be committed to others. At present the great need is for every earnest Christian man or woman to recognise their personal obligation in service for Christ as the Saviour of men; and the only "mobilisation of Faith" which can be effectual is that which brings together such in all lands in witness to Christ and co-operation in the interests of His Kingdom.

Evangelical Alliance in China.—It has been a particular pleasure to receive a letter from a veteran missionary in China, who, in forwarding his subscription, makes the following comment:—

> "The amount is all too small, but I send it with the greatest appreciation of the magnificent service that the Alliance is rendering to the world at large, and very especially to China. The idea of united gatherings for Intercessory Prayer is laying hold of all the Churches in China, and it so appeals to even the non-Christians that we may look to the World's Evangelical Alliance as one of the most potent influences working for the regeneration of the Chinese people."

The Spanish Evangelical Alliance.—Whether from a belief that on account of the War acts of intolerance will not be noticed abroad, or on account of a feeling that despotism ought to be in the ascendant, the fact remains that in recent months many local acts of intolerance have occurred

in Spain. Attacks on Evangelicals and the arrest of a recruit who is true to his faith have been considered by the Council of the Alliance and the necessary steps have been taken to secure justice. On the other hand, we rejoice to know that the appeal from the sentence of the local Judge on the Pastor of Zamora, who declined to raise his hat when he accidentally met a procession of the Host, has been quashed by the Supreme Court. The counsel for the appellant mentioned the case when the late Sultan of Morocco was permitted in Barcelona to remain on foot and was not asked to remove his hat at a public elevation of the Host. He pleaded eloquently that the Article granting religious tolerance to all Spaniards would be meaningless if all Spaniards have to adopt the religious ceremonies prescribed by the Roman Church. To the delight of the Evangelicals in the Court the representative of the Government rose and said that in the recital of what was done by the appellant nothing was detailed that could be construed as a crime or an action deserving punishment. This apparently satisfactory conclusion of a case that may appear trifling to us means much in Spain, and is a proof that the Spanish Branch of the Alliance knows when to undertake responsibility and how best to safeguard and increase the tolerance guaranteed by law. This decision definitely puts a stop to prosecutions that have been too frequent, and assures to Evangelicals a much desired freedom from the danger of being in a situation that might lead them to compromise their consciences.

Autumn and Winter Engagements.—If spared until October, that and subsequent months will be the time for the fulfilment of numerous engagements in the direct interests of the Alliance. We are hoping for great things from the Commemoration Conference in Liverpool on October 5th, and plans are maturing for united meetings in some of the larger provincial centres, following up the Queen's Hall meeting to promote the National Revival of Family Prayers. Arrangements are also being made for the continuance of the Missionary and Social Reunions at Headquarters, 19, Russell Square, W.C., during the winter months. We hope to make announcements concerning these occasions in our next issue. The General Secretary is engaged to deliver his interesting lecture, illustrated by fifty lantern slides taken with his own camera during missionary visits to various parts of the world in the interests of the Alliance. He will be glad of early intimation from those able and willing to arrange for this lecture, the title of which is, "The War and After—the Mission of the World's Evangelical Alliance." The Council have under arrangement special arrangements for united devotional meetings in London and elsewhere throughout the winter months, which may probably include another Day of Intercession similar to that held last November. Already the Letter of Invitation and Programme for the Week of Prayer, January 2nd to 8th (D.V.), is circulating throughout the world, and it is proposed to arrange special evening meetings during the Week similar to those held last year. Everything possible is being done by the Alliance to co-ordinate the many expressions of opinion, official and otherwise, that the present and future call for increased interest in public and private prayer and intercession on united lines. We hope before long to make more definite announcements in this connection. During August Mr. Gooch expects to visit France.

The Forward Movement in Ireland.—Following the letter of invitation which was printed in our last issue, we are glad to be able to insert the following account of an important meeting held in Dublin on June 16th. The Council of the British Organisation have voted a sum of £50 to enable the new Irish Branch to make a good start. Our prayers must, and will, follow our friends in Ireland. From their hearts all will say, "God bless Ireland."

"WORLD'S EVANGELICAL ALLIANCE.

"RECONSTITUTION OF THE IRISH BRANCH. MEETING IN DUBLIN.

"Lord Langford presided at a meeting held in the Molesworth Hall, Dublin, on Wednesday, the 16th inst., for the purpose of reconstituting the Irish Branch of the World's Evangelical Alliance. Among those present were Capt. Wade Thompson, the Revs. J. C. Irwin, B.D., Dr. Montgomery, of Belfast, Dr. Prenter, T. C. Hammond, H. B. Kennedy, and Messrs. John Leech, K.C., J. Hamilton Hunter,

R. Middleton Perry, and the General Secretary of the British Organisation, Mr. H. Martyn Gooch.

"In opening the meeting, Lord Langford called attention to the necessity for a Branch of the World's Evangelical Alliance in Ireland, and in dwelling upon the past history and work of the Alliance in Ireland expressed his hope that the step now being taken might realise a Branch of the Alliance capable of effecting practical work in accordance with the invitation which had been issued, influentially signed, to the present meeting. His Lordship made further reference to the question of finance, expressing the hope that the necessary funds would be forthcoming to enable a forward movement on the lines indicated.

"The Rev. J. C. Irwin, B.D., who, with Capt. Wade Thompson and others, has devoted much time and consideration to the reorganisation of the Irish Branch, submitted a statement showing that with the help afforded by the Council of the British Organisation, who had generously contributed £300, all outstanding liabilities in regard to the late Irish Branch had been met. They were able, therefore, to reconstitute the Branch on a sound footing. Mr. Irwin expressed his view that, with the support of the United Churches in Ireland, they should be able to go forward and fulfil important work, for which there were great and many openings. He submitted proposed Rules and Regulations for the working of the new Irish Branch as a Branch in full standing and sympathy with the British Organisation, which is now an incorporated body.

"The presence of Dr. Montgomery, of Belfast, who had travelled to Dublin especially for the occasion, was met by warm applause as he rose to move the adoption of the new constitution. Dr. Montgomery spoke of the time being ripe, not only in Dublin, but in Belfast, for the united work on the lines represented by the Evangelical Alliance. He did not anticipate failure, but a great success. The battle of civil and religious liberty had to be fought, and there was much to be done in evangelistic effort in which all should unite. He longed for the day in Ireland when there would be more unity and co-operation amongst all members of the Protestant Churches. In seconding the adoption, Mr. Hamilton Hunter said that the preliminary proposals had met with approval from all parts of Ireland. They need have no apprehensions for the future. They were going to take a lesson from past mistakes. He spoke from knowledge that not only in Dublin, but in Belfast, Cork, and other parts, the people were most anxious to reorganise the work of the Alliance in Ireland. A resolution to adopt the proposed constitution was carried unanimously.

"The Rev. Dr. Prenter followed with a brief address, eloquently supporting the steps taken, and pointing out that nearly all successful Christian institutions had been commenced in time of war. He read out and proposed an influential list of office-bearers and Council for the new Irish Branch of the Alliance, which, having been seconded by the Rev. T. C. Hammond, was unanimously adopted.

"Mr. H. Martyn Gooch, who had travelled from London specially for the occasion, outlined the steps which had led up to the present meeting, and, in response to the inquiries made by Lord Langford, explained how the new Branch and work in Ireland might be made a financial success. He indicated that although his Council in London would not desire it to be thought that the Branch in Ireland could be supported with funds from London, he felt that they would be prepared to help the preliminary expenses of the present forward movement by a further monetary grant."

A Message from Holland.—Below we print a letter addressed to the belligerent nations by the Dutch Branch of the Alliance, together with a letter addressed by this Branch, in Conference at Zeist on June 21st to 23rd, to the Churches and Christians of Holland. We give also the reply of the Council of the British Organisation.

"During these days some Dutch Christians, members and friends of the Evangelical Alliance, were assembled at Zeist and remembered you and the troubles and afflictions of your nation. Feeling ourselves one with you in the confession of the name of our Lord Jesus Christ, we desire to make this known to you and to send you a copy of a request made to our Dutch Churches and Christian associations. We sincerely hope you will be able likewise to unite in prayer this first Sunday of August in order that the unity of all Christians, even in these days of battle, may reveal itself in our gathering together before the throne of God.

"Trusting God will answer our prayers,

"Gen.-Maj. J. G. U. SCHOCH, *Pres.*
"Prof. Dr. J. W. PONT, *Secr.*

"BUSSUM, *July 3rd*, 1915."

"The members of the Dutch Branch of the Evangelical Alliance, assembled at Zeist from the 21st—23rd of June, touched by the grievous condition in our part of the world and the rupture in the Christian world;

"Sympathising with and participating in the sufferings of all who are engaged in this terrible war and believing that a lasting amelioration is only possible if on either side

an other spiritual atmosphere be brought about, so that people learn to look upon their opponents as upon men created in the image of God and upon the hostile nations as the bearers of a thought of God;

"But at the same time being convinced of the fact that all the great events of the present day reveal the weakness and the guilt of the Christians who co-operated too little in fighting against sin and selfishness of the nations and in revealing the riches of the Gospel of Jesus Christ our Lord, feel themselves constrained in these sad times to draw the attention of their fellow Christians to the urgent need of *humiliation* and *prayer*;

"Of *humiliation* since the commandment of our Lord: 'Thou shalt love the Lord thy God above all things and thy neighbour as thyself' is evidently not the leading motive of those who call themselves the disciples of Jesus Christ and since love and the Cross are not the principles by which the Christian world is governed;

"To *prayer*, since by humbling ourselves before God and in communion with Him only all our needs can be fulfilled.

"Convinced of the fact that we can do nothing without Him who said: 'Ask and thou shalt receive,' and believing in the power of prayer for each other we earnestly invite you to gather in our houses of prayer on Sunday, August 1st, 1915, when this war will have lasted a year—if it has not ended before, would to God it had!—to remember in our prayers the sad times, each other, and the Christian nations now engaged in war; to lay before the Lord their troubles, and ours as well, and to beseech Him to put an end to these times of suffering by giving us peace, and thus to preserve the unity of the Spirit among all those who confess their faith in Him.

"May our united prayer be that God in His Grace and Mercy rouse us and all other Christians from our sins, our individual, as well as our national sins, and by the guidance of His Holy Spirit teach us to obey His word and to fulfil His commandments and serve Him faithfully and submissively wherever He placed us, fulfilling the calling wherewith He called us and the nations.

"And we are persuaded that our petitions will be heard by Him, who is the hearer of prayer, our Father in Jesus Christ our Lord.

"*The Dutch Branch of the Evangelical Alliance:*

"Gen.-Maj. J. G. U. SCHOCH, Apeldoorn, *wnd. Voorzitter.*
"Prof. Dr. J. W. PONT, Bussum, *Buitenl. Secr.*
"Ds. L. W. BAKHUIZEN VAN DEN BRINK, den Haag.
"Ds. A. J. ROOZEMRIJER, Amsterdam.
"L. G. JAMES, Sluis.
"H. L. DINGKMANS, Zwolle, *Penningm.*
"Dr. J. WERNER, Haarlem, *le Binnenl. Secr.*
"Mej. C. VINKE, Nieuwe Haven 110, Rotterdam, *2e Binnenl. Secr.*

"*July*, 1915."

[COPY] 19, RUSSELL SQUARE,
LONDON, W.C.,
July 22nd, 1915.

To Maj.-General J. G. U. Schoch,
President Evangelical Alliance
(Dutch Branch).

DEAR GENERAL SCHOCH,—I have received and laid before my Council the letter and enclosure dated July 3rd, addressed to the belligerent nations and agreed upon at the Annual Conference of the Dutch Branch of the Alliance, held at Zeist, June 21st-23rd.

The Council observe and deeply value the sympathy and prayer to which your letter refers. We are one with you in daily intercessions in our Churches, and in private and family prayer, for the establishment of a just and lasting peace.

Next Sunday, July 25th, has been set aside by our Churches as a special Day of Intercession, and again on August 4th similar services will be held, and will be attended by our King and political leaders, as well as by others in authority, representing the unanimity which prevails throughout Great Britain and the Empire, and the desire for the only possible issue from the conflict which can ensure permanent peace.

The Council desire, in warmest feelings of brotherly love, to associate themselves with the desire which your letter expresses that the unity of all Christian people in these days of war may reveal itself in a closer gathering together before the Throne of God.

On behalf of the Council,
I am, yours very faithfully,
(*Signed*) HENRY MARTYN GOOCH,
General Secretary.

Liverpool Commemoration Conference.—We commend the following letter to the prayerful interest of all readers. A strong Alliance movement is needed in the North-West districts of England, and the proposed Commemoration Conference in Liverpool should greatly help its attainment. Our Liverpool friends have been and are increasing in their fidelity to the Alliance, and desire to see its principles and aims more widely taken up in the Churches of their city. We hope the Conference will be a great success.

THE WORLD'S EVANGELICAL ALLIANCE
(British Organisation).
LIVERPOOL BRANCH.

Commemoration Conference, October 5th, 1915.
1845-1915.

With the approval and co-operation of the Lord Bishop of Liverpool and many of those representing the Free Churches and United Religious and Philanthropic effort in our City, it has been decided to hold a United

Christian Conference in Liverpool on Tuesday, October the 5th next, to commemorate the Seventieth Anniversary of the Conference of Christians of various denominations, held at the Medical Hall, Liverpool, on October 1st, 2nd, and 3rd, 1845, from which issued the great London Conference of August, 1846, that gave birth to the Evangelical Alliance.

The Alliance is now represented in nearly every part of the civilised world. In 1912 the British Organisation became an incorporated body, taking the name of the World's Evangelical Alliance (British Organisation).

The Conference Meetings will take place at St. George's Hall.

There will be three Sessions at which the General Subject, "*Towards Christian Unity*," will be considered as under:—

11—1 o'clock	...	"Looking Back."
3—5	,, ...	"Looking Up."
7—9.15	,, ...	"Looking Forward."

The following are among those who have already promised to take part as Chairman or Speakers:—The Lord Bishop of Liverpool, the Right Hon. Lord Kinnaird, K.T., the Revs. Prebendary H. W. Webb-Peploe, M.A. (Hon. Secretary, London), J. Monro Gibson, D.D. (Moderator Presbyterian Church of England), Harrington C. Lees, M.A., Alex Connell, B.D., J. E. Rattenbury (West London Mission), H. Elvet Lewis, M.A., Mr. John Wood (Hon. Secretary, London), and the General Secretary of the British Organisation, Mr. H. Martyn Gooch. The Lord Bishop of Carlisle has given a provisional promise to be present and take part. Other speakers will be announced.

The object of the Conference is not merely to recall and commemorate the past, but in the face of the prevailing crisis in our national life, to review the present and provide for the future. Amidst the many anxieties, and remarkable opportunities for Christian testimony and effort, we need also to seek, as members of the "One Body" of which Christ is the Head, for closer fellowship with each other and thus to perpetuate the beneficent principles introduced by the Founders of the Evangelical Alliance seventy years ago.

No prospect is more moving than the consideration of the issues from the War in their relation to the Spiritual life of our City, and of the Nation, and it is strongly felt that we ought to be prepared now, so that on the conclusion of Peace we may be able to meet the situation within and without the Churches with an organisation based on the Scriptural principles of Truth and Love, and including a programme of practical work, Devotional, Missionary and Evangelistic.

On this account we cordially invite the Christian people of Liverpool to associate themselves with the undertaking, and to arrange as far as possible, so that Tuesday, October the 5th, may be retained free from other engagements, to enable attendance at the Conference Sessions, all of which will be open free to the public without tickets.

The help of Christians able and willing to distribute invitations and to make the Conference known throughout the Churches of the City will be valued. All communications concerning the Conference should be addressed to Thos. A. Leigh, Esq., Old Castle Buildings, Liverpool.

On behalf of the Liverpool Branch, World's Evangelical Alliance (British Organisation),

T. J. MADDEN (Archdeacon), *President*.
THOS. A. LEIGH, *Chairman*.
HARRY ROSCOE, *Hon. Treas. (pro tem.)*.
W. TALBOT HINDLEY, } *Hon. Secs.*
CHARLES R. GREEN, }

Liverpool, July, 1915.

Common Prayer.

"We beseech Thee to hear us."

Give Peace in our time, O Lord, for there is none other that fighteth for us, but only Thou, O God,

For a deepened National sense of sin and departure from God, His Word, His law, His commandments. For a special work of the Holy Spirit to this end.

For the awakenment of the National conscience in regard to purity of morals, the practice of unselfishness, and respect for authority.

For wider and deeper understanding of the true unity of the Church and for greater willingness to manifest it on the part of all its members.

For the raising up of Christian leaders full of the Holy Ghost, able to preach the Gospel in the power of God and to attract the masses.

For the movement to promote the revival of Family Prayers, and all engaged in its interests.

That all Christian people may take a deeper interest in the Jews and the fulfilment of God's purposes and promises concerning Israel.

For all agents of the World's Evangelical Alliance, especially those engaged in areas affected by the War.

THANKSGIVING.—For all God has done during the first twelve months of the War, and all we believe He is going to do. "Lift up your hearts."

The Revival of Family Prayers.

The Queen's Hall Meeting.

"We have had Family Prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers which, for one reason or another, they may have omitted saying by themselves. Since the War began we usually read prayers, and when anything important has occurred I tell those present about it. In this way I have found the servants are taking a great interest in what is going on in France. We have never given an order about prayers; attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

Extract from the last letter of Lord Roberts to Lord Curzon of Kedleston, read in the House of Lords, November 18th, 1914.

Often in his writings John Ruskin makes reference to the piety of his parents, and we seem to recall one passage in which, with gratitude, he chronicles what he owed to his mother for her resolutely consistent home life in some such words as the following: "All that I have written, whatever there has been in any greatness of mine, is due to the fact that when I was a child my mother daily read with me the Bible, and daily made me learn a portion of it by heart." This is not the place for quotations from the biographies of a cloud of witnesses to the value of parental example in the recognition of God through the daily family altar; we quote John Ruskin as one only of many men of light and leading whose written or spoken testimonies have helped to establish and perpetuate a custom once general, but now, alas! falling into decay—a custom undoubtedly associated with the secret of Britain's greatness. Lord Roberts realised this, and the simple testimony quoted above, and contained in the last letter he wrote to his great friend, Earl Curzon, has helped, and will further help, the needed revival of Family Prayers. The letter referred to was not intended for publication; had it not been for the unexpected passing of Lord Roberts it might never have been made public, but a sense of reverence, admiration and obligation led to the extract quoted being read in the House of Lords during a noble tribute paid by Earl Curzon to the memory of his friend.

A general feeling that Lord Roberts' example and testimony ought to be impressed upon our national life led to the proposal that a united meeting should be held in the Queen's Hall to promote the revival of Family Prayers, and perhaps to start a movement capable of practical results. The Archbishop of Canterbury was consulted, and His Grace having kindly expressed his willingness to preside at the proposed meeting, the Queen's Hall was engaged for Monday afternoon, June 7th. Anyone who has shared the responsibility of filling the Queen's Hall for a distinctly devotional gathering, as well, perhaps, as those who have not, will appreciate the greatness of the undertaking. Nevertheless, with infinite pains and the exercise of patience, which overcomes most difficulties, a unique, we might almost say an historic, meeting resulted. Not only was the Great Hall, seating nearly 2,700 persons, crowded on an unusually hot day in June, but, unless we are mistaken, some hundreds were unable to gain admission, having failed to provide themselves in good time with the necessary

tickets. As an object lesson in unity the meeting was an attainment to be repeated, we trust, on future occasions; for the object underlying the meeting disclosed that there are occasions when, without the sacrifice of conviction, High Church and Low Church, Free Church and no Church, can in charity towards all and devotion to the One Lord, manifest the unity of the spirit in the bond of peace. The occasion, as we have stated, was a unique one, and all who were privileged to be present, judging from the numerous letters of appreciation we have received, went back to their various callings encouraged and helped; many with a determination to set up the family altar, and to use their influence among friends and acquaintances to the same purpose.

Accompanied by intercession — brief prayers being offered by the Revs. Prebendary Webb-Peploe, Dr. Bickersteth, Prebendary Webster, Dr. Scott Lidgett, and Dr. Dixon — the addresses (which follow) were searching and practical; they demand the widest circulation, and we ask the help of our readers either by passing on this issue of EVANGELICAL CHRISTENDOM or by ordering further copies. The expenses of the undertaking exceeded the collection and donations by over £100, but this deficit is included in the responsibilities undertaken by the World's Evangelical Alliance, which initiated, guaranteed, and organised the movement.

HENRY MARTYN GOOCH.

Address by the LORD ARCHBISHOP OF CANTERBURY.

We are met to-day at a very solemn time and for a very sacred purpose. The man who occupies the position which I hold has to spend no small section of the summer months of every year in the chair at meetings of a public kind of one sort or another. Those meetings, when they are not anniversaries, are, for the most part, our English mode of giving expression to some sentiment or intent which is at that moment in the air; and I may say that in a lengthening experience I have seldom felt that one's presence at any meeting was more distinctly than at this hour the helping forward, or the intent to help forward, something which is the general feeling on the part of good people the land through. I have been startled and delighted to find the spontaneous expression of satisfaction which has reached me from many sides about our gathering here to-day. We have on this platform a rich variety of public men of our land. But I have been privileged, too, to see the expressions of opinion—many more than were read just now—which have reached those who have with such splendid self-sacrifice and devotion given themselves to the arranging of this meeting; and I have been very greatly struck by finding that our soldiers and sailors, statesmen, scholars, scientists, social reformers and the like, all bid us God-speed in our gathering here this afternoon.

There is, I am certain, a feeling abroad among the best of our fellow-countrymen that we have at present an opportunity of helping to bring back into our ordinary home life something which, however it is to be explained, has grown a little fla , is a little dwindling away—I mean that religious spirit as a whole in the home life, of which family prayers is the outward, tangible, and concrete expression. We may feel a little bewildered as to how the change has come about. The fact that it has come about, and that we desire to see it mended, is, I think, very general in England to-day. I suppose it is true to say that the religion of British homes has about it something distinctive, something different from the religion in the home life in some other lands. It is almost as distinctive in its way as the special character which attaches to English public schools. It is not so easy to define what it means, or how it is there. But I think the religious side of it, in home life, has been due in large measure to the familiarity, for nearly four hundred years, of Englishmen with the English Bible. And I think—though here I may be mistaken—that there has been in English homes, more than in the homes of some other lands, a long continuance of the mother's influence over sons, both in the home and when they have left it. To those two causes in chief I should be ready to ascribe the undoubted

fact that our English homes have upon them a religious stamp which the corresponding homes in some other lands have not. The home life of England has retained something distinctive of its own.

It is a curious fact—I find it, at least, curious—how difficult it is to ascertain with any clearness how long, and to what extent, Family Prayers have been customary in our country. I find it very hard to ascertain when it began to be a general custom. I certainly find it hard to understand clearly why it became decadent—I do not say *disappearing*, but *decadent*—in our homes, as I am afraid it is to-day. If we look back to the eighteenth century—it is always well to try to see what were the conditions in which changes came, because we may be able to put our finger upon something that we can mend—I find it very difficult to ascertain what the usage was.

Two great books about Home Life, and Religion in the Home Life, impressed the whole country during the eighteenth century. The first was just when the most dull period of our history was going on, when George I. was succeeded by George II. It was then that Law's famous book, "A Serious Call," saw the light. That book is full of advice about prayer. But, strangely enough, I think you will find that there is hardly a word in it showing, either one way or the other, what was then the usage about Family Prayer. He speaks about private prayer, Sunday services in the Church, and daily prayers in the Church; but there is very little to show, one way or the other, what was happening then about Family Prayer. You pass on a couple of generations, and there came that other great book, William Wilberforce's famous book, his "Practical View of Christianity." There again there is a great deal about prayer, a great deal about the devotional side of our life. But I find it difficult to realize whether or not he was regarding it as customary that there should be family prayer in the homes to which he wrote.

Then very soon after Wilberforce's day family prayer was customary upon an immense scale. We have evidence of it in the earlier part of the nineteenth century, beyond all question or doubt. I do not know how many here are familiar with a very striking but little known book, one of Frederick Denison Maurice's

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THE ARCHBISHOP OF CANTERBURY.

earlier books, his "Dialogues on Family Prayer." I recommend those who have not seen that little book to get hold of it, published just fifty years ago. In it he points out what had been for him, and what he knew would be for others, the enormous value of a usage which taught, as nothing else could, the relations of the family to God, the relations of family life to life in the Church of God, and the relations of the household, or family life, to the life of the individual Christian soul. Nothing can better show than the form in which he puts it, through a series of dialogues, how that thought is capable of being made enormously effective, not merely for the guidance of those who are not familiar with such usage, but for the better understanding of the usage by those who do value it, day by day.

Anyhow, what we are feeling now, if I am not mistaken, is that in our generation something in this respect has slipped away, and family prayer is itself a concrete,

obvious example. I think it is more true in England than it is in Scotland. But even in Scotland there is an enormous contrast between what is the fact now and what it was half a century ago. One recognises that it is slipping away. But we declare that we are resolved, please God, to get it back. That is a thought which is not confined to those who would be ordinarily described as enthusiasts in such matters. It is far more widely spread, and we ought, and we will, God helping us, take advantage of that opportunity, so that we may bring about a universal return to the English custom of family prayer.

How has it come about that it has slipped away? A great many people would answer that we must look at what they would call the infidelity and ungodliness of our time compared with other times. I am not sure of our times being specially times of infidelity or ungodliness. I believe there is a great deal of religious faith not perhaps on the surface, but as deep and strong and thorough-going to-day as at almost any other period in our history. I often ask people who use those phrases to point to me what is the time in English life which they would exchange for this; and I think they will find that there are as many difficulties and drawbacks, and perhaps as much to be lamented or deplored, in that period as in the period which we are set to use for God and for God's children to-day.

I believe myself that our decadence in family prayer has come about most harmfully, but to a large extent incidentally, owing to the rush and stir and movement of our time, and owing to the different kinds of conditions in which family life is lived. Those who used to live in London now live outside and come up daily to their business. Members of households, in the morning hours, live under different conditions, and, acting in a different kind of way, are incapable of the same kind of arrangement as they were capable of a little while ago, and they slip away from some religious observances without the least intent to do anything that is derogatory to the religious side of life; and that element having slipped out, the result follows—their religious life wanes and languishes to some extent in consequence. I think there are many other incidental ways in which this decadence in family prayer has been brought about; but, anyhow, the thing has happened.

Besides that, there is an increased shyness of utterance about our faith to-day as compared with other days; and there is, I am quite certain, among those who think about it, a realisation that a new start in the matter is needed. How are we to make that start and get the thing back? It often proves true that in the experience of ordinary life some custom, whatever it may be, has got a hold upon our home life, and the moment comes when a change ought to be done, and we put it off, day by day, and take the line of least resistance, and let things go on. That has happened with regard to family prayers.

At this time God has spoken to our land with a call which gives us an occasion and an opportunity in a way that, perhaps, nothing else on earth could have given it to us. We are face to face with a war, with its appalling horrors and sorrows and anxieties. These give us an opportunity which we should be faithless indeed if we did not use for such a purpose as this. Our greatest soldier, when he had passed away, left behind him, unintended—it was not meant for publication at all—that message which has struck the key-note that has brought us together here to-day. We shall hear of that directly from his late comrade in arms, Lord Grenfell, an old friend, upon my right. But I feel that that, coming at the moment when the war was making us think about all these things, has come with an opportuneness and force which we can believe to be God's intent and purpose to arouse us to a sense of something that is lacking and something that can be mended now.

All around us there is to-day a seriousness of outlook with which we were unfamiliar a few years ago. It perhaps does not penetrate very deep, it is sure to be deepened; but however deep it be, God give us grace and guidance in it all. Besides that general seriousness in our thoughts and ways, which belongs to such a time of strain and stress and crisis, there is in almost every home in England—it is hardly an exaggeration to say so—anxiety or sorrow at this moment, which evokes, as perhaps nothing else can, a natural desire for men to be upon their knees. If God has thus been speaking to us, may not this horrible war bring something of an opportunity which we can use,

to be offered to Him, and may He protect us from the sin of letting that opportunity slip by.

There is another thing. In not a few instances the home, the young home perhaps, is broken up just now by the departure to warfare of him who was its head. When the warfare is over and he comes back again, there will again be an opportunity, the like of which has never been before, for making a new start. The deepened sense of seriousness which comes from those solemn, those awful memories will give force to the new departure, the new start, which perhaps nothing else can give. I believe that in a score of different ways we shall find that out of this time, when we see it aright, it will become easier—the occasion has been made for us by God, the bridge, so to speak, has been built which enables us to start afresh—out of this will come, *has* come, an opportunity which, if we use it aright, can be of infinite gain for our land in this deep and most penetrating of our common religious possibilities for the home and for the life that surrounds the home. It is the witness to our family life in Christ, the witness to what "the household of faith" can mean. These true things are there; but somehow they are not brought into forcible life. Many may go on, year after year, without thinking of them at all; but they may be made to be a living reality by prayers which come naturally to us just now when we are thinking of those we love who are far away, which come naturally to us all as we are praying for those who are bereaved and distraught with sorrow or anxiety. That is God's way of telling us how to use the opportunity which He has given to us. By His providence, out of the stress of this welter and horror, there has come an opportunity which He bids us use to-day. And we do mean to try to get the usage back. We are asking Him here this afternoon to help and guide us in the endeavour, and we believe we shall not ask in vain. He is revealing to us now what it is possible for us to do. Shall not we respond to the call suggested by the words which were read to us a few minutes ago from the Bible: "the things which are revealed—and this is one of them—belong to us and to our children for ever"?

Address by the LORD BISHOP OF WINCHESTER.

Our purpose to-day here is a large one. We come together not merely to speak to a couple of thousand people, but to try and initiate a movement. And what, perhaps, is doubly hard is that it is a movement for revival which aims, as has been said this afternoon, at reversing certain currents of change which we have watched among us. Therefore it is that this meeting has been very wisely and rightly made to be one in which prayer finds its rightful place. It takes faith to make a movement. But the moment encourages us. Let us not, like the king of Israel, smite three times and stay. Let us pitch our hopes high.

For success in such a movement, I suppose, we should agree that two things are needed. One is a grip on principle, and the other is a right choice of practical methods. It is no paradox to say that our real hope about this matter comes of its being part of a larger hope than itself. Our larger hope is that out of all that is happening there can come a revival in English lives and hearts of a more simple, frank, direct, and though still reverent and reserved, outspoken religion, such religion as we know from many reports has been pressed out of the hearts of our noble fellow countrymen who are working and fighting for us abroad; that sort of religion which has made a Censor of the men's letters drop his opposition to religion, because he had found in these letters a proof that religion was the one reality on which, in time of stress, men could lay hold. It is the sort of religion which in time of difficulty, or indeed at all times, is not ashamed to trust in God and ask His blessing.

In former days, I suppose, men carried their religion into their business. The guilds of merchants or of craftsmen had their chapels, said their prayers, and their guilds, like our churches, were named after some saint. Now we call business secular, and treat religion as being every man's private concern. Are the moral standards of business better for the change? Is religion better for being soulless? But there is a closer union than any business union. The union of the family comes straight from God, and the union of the

household centres round the family. Is there—this is our question—is there to be a simple acknowledgment of God, and a trust in God, in the family and in the household? Our answer is, We owe it to God, and we owe it to one another, that so it should be. In the family, or household, may we not say that we build a house more precious than one of stone or brick? And "Except the Lord build the house, their labour is all lost that build it." But the Lord builds where the builders pray. There is a common life in the house, and that common life, as well as the single lives that make it up, ought to be godly. If that life is silent towards God, never lifts to God a common voice, it will be a life that hinders rather than helps the faith of each individual that makes it up.

I do not know how you feel, but it seems to me that it is not very easy always for parents, and children as they grow upwards, to be very open about religion with one another. There is, I think, often a shyness and an awkwardness about it. The habit of family prayers may just serve as the means by which quietly and naturally, and without a demand for expression on the side of those who are drawn together, they may come together on sacred ground. It is the same, perhaps (is it not?), between masters and servants in their households, between different ranks in the household life. Family prayer is the outspoken expression that there is more between them than an exchange of work for wages and wages for work.

I think that these things will become plainer to us if I may speak for a minute or two upon the practical methods. How is family prayer to be managed? I think I should be inclined to say it is to be managed *somehow!* Though I value very much the daily character of it, I should go as far as to say that if you cannot manage it daily, then manage it weekly. I would not recommend, if it might be, Sunday for that purpose. Sunday has its own demand. But how precious it would be if you could take Saturday night before Sunday, or Friday, the Church's great day of remembrance of the Saviour's death. How remarkably that would work in the life of many. But the practical difficulties are great. The early start for school or work; the crowded lives in little dwellings, so unlike the roomy old cottage as I picture

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THE BISHOP OF WINCHESTER.

it to myself in reading Burns's poem on "The Cottar's Saturday Night"—these things all cause a real difficulty. But the greatest difficulties are undoubtedly in the English people—that shyness and that awkwardness of which I spoke, shyness and awkwardness which, even if they can be got over about the thing itself, still hesitate before difficulties in detail. It is just against that shyness that we make our appeal to-day. This shyness does not trouble us parsons, because it is our duty; we have got over that shyness long ago. But for many a layman it means real sacrifice, and one which we respectfully would ask him to make. Like so many other things of the sort, it will be found so much less when it is faced.

I was staying just now with a friend in a suburb of London. "All round us," he said to me, "are little houses like mine, held by young couples in early married life,

with a child or two, and perhaps a couple of servants." Now, surely, many of these are the very pick of our people. But their lives are still spiritually on the make. Will the religion in them grow deeper or stronger, or will it thin away as the stream of life goes on? I answer, That will depend on the use they make of the little stock they have in their hand. If a man says to me, "My faith is a weak faith; I'm not certain about this or that," I still say, "Go on, use what you have got, and by God's blessing more will come." It is from these young husbands that we specially claim this little bit of moral courage. So my counsel would be to the men—for it is to the men we specially want to appeal—begin with little, and improve as you go along. A bit of the lesson for the day in the Prayer Book Calendar; from the Gospels, or a part of an Epistle lesson; or some verses from a Psalm read in the Bible version, which by its comparative unfamiliarity will help attention; and then the Collect for the week, with the Lord's Prayer, and some simple prayer for the help of body and soul, and for the needs of others—that will do very well for a beginning, and will perhaps be about the right length for many. Family prayers should be short.

But then you can improve. You can vary prayer so as to cover different matters at different times. You can take a book like Dr. Lena Fox's "A Chain of Prayer Across the Ages," and there find ample choice of prayers for different subjects, and at different times. Or you can take another much loved favourite of mine, Dr. William Bright's "Private Prayers for the Week," or what sounds more suitable still, his excellent kindred "Book of Household Prayers." There you will find for each day a couple of Collects with a form of intercession covering the principal things for which we ought to pray. Again, if you like, you can jot down for yourself some particular subject for each day in the week, with a prayer corresponding.

One thing you will certainly do. You will grow larger and more disinterested in your prayers—praying for others, for those in trouble, for your country, for your Church. Perhaps you will catch on to what others are praying. For example, if I may speak of my own Church, in several of our dioceses Bishops give simple words of prayer each month which can be used for family prayers. There is an enormous wastage of spiritual strength from not mobilising and concentrating in such ways the forces of household prayer. In my own little slip of prayers of that sort, for example, I inserted this month an intercession for the movement in which we are engaged at this time.

If you do not like forms, if they seem too formal, then simply take the words, "Let us pray for," and then go on—for example, "the absent members of our household," a prayer which goes closest to our hearts just now; "for the schooling of the children," "for the safety of our country," "for the Parliament," "for the work of the Church and the spread of the Gospel in other lands," "for the sick and dying," and so on, and give, as I have tried to do in saying the words, just a brief interval, something between two or three seconds, which just enables others to join silently in the spoken words. Evidently that is a flexible method, and it would soon be found natural to put in some new word for a particular need of the time.

Moreover, like Lord Roberts, the head of the family would not be long in finding that he had got, in family prayer, an opportunity for a word which he would be glad to speak—possibly a little explanation of a single hard phrase in the Bible (which would come to him long before he thought he was in a position to give a Biblical exposition!). Or, it might be some little event in the family—a child's first departure for school, or its confirmation, or the coming of a new servant into the house. Like other instruments, family prayer can be practised, be used, with increasing ease and flexibility. A great happening like the war would at once be easily and naturally fitted in.

We are all to-day asking to be mobilised, to have found for us something that we should do for the welfare of our country during the war. It will be so with at least equal urgency after the war. Here is something which will make ourselves more spiritually efficient; through which we can touch and build up the efficiency of those who are bound with us in a common life; by which we can make our homes the centre of the most quiet and wholesome, the most natural and unseen, but the most real contribution to the real spiritual efficiency of the nation.

Address by Sir JOSEPH COMPTON-RICKETT, P.C., M.P.

To-day we are not assembled to trace the movements of Divine Providence in the tempest, the earthquake, the blood and fire and vapour of smoke. Perhaps it is not strange that we have come back to the still, small voice of prayer, that even in time of war we may find in it signs of a Divine Care and Presence. There is personal prayer, behind the closed door, between the soul and its God. There is the public prayer of the Church, now overflowing conventional places, and finding its home in the military camp, on the battleship, or behind the trenches. But there is another form of prayer, standing between the two, the prayer of the family. That altar of the Lord has been broken down, and now it stands neglected, pathetic in its loneliness. We are called upon in this present endeavour to rebuild its broken lines, to bond its stones into fresh service in faith and hope.

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SIR J. COMPTON-RICKETT.

The decline in the religious habit, so characteristic of the present generation, is felt more distinctly in the family than in some other ways. There is a failure in attendance at the worship of the Church, and we may fear in that secret sense of personal dependence upon God. But the family has suffered most. Yet we may trace this simple worship far back to those nomad tribes who drifted across Western Asia between the two organised civilisations of the Euphrates and of the Nile, having themselves neither settled city nor national allegiance, without sacred writings, without fixed ritual, who yet worshipped. The chief, the father of the family, was at once prophet, priest, and seer, mediating between the Divine voice, the mysterious company of the unseen and the little group of people whom he represented. Their sacred places were the green tree, the common blackberry bush, or the mountain stairway of stone which they converted into a ladder to heaven. Literally as well as figuratively, "they daily pitched their moving tent a day's march nearer home." Not improbably it was to this form of prayer that Jesus Christ gave the special promise for "the two or three gathered together" in His Name. We have already been told of the peculiar advantages attached to this gathering. For a few minutes in each day the Christian democracy is reinstated in every home. The hired servant becomes the favourite son and daughter in the household of God, on an equality with all others. Short as this service may be it is a breath of blessing upon the daily life; it clears a channel of communication between the Divine power and the human soul so that grace may be received consciously as well as subconsciously. It enables a readjustment of the conscience to be made to the compass of duty. However few the words, there is time for the Holy Spirit to take possession of the soul, and for the answer to come even whilst we are speaking. We have in it also a recognition of the Home, the Home which owes so much to religious association and which always suffers with a relaxation of that bond.

Of course there are difficulties in the maintenance of family worship; the hurried breakfast, the morning letters, the scattering family, the dawning of the world into the glare of another day. But it is worth the experiment; we can make something of it if we will, and that something will be fruitful. If we are recovering our faith in the spiritual during this time of stress and storm, it is through a more intelligent understanding of the forces implied in prayer. Presently we shall discover its laws

probably as regular and certain as electricity. To get everything that we ask would be indeed a misfortune, but through joining hands with an Eternal Power we shall obtain more and not less through that contact. Is there not also a gathering of a larger family on these occasions, those absent as well as those present are in touch with us. Science which has been long stumbling at telepathy is now almost prepared to accept transference of thought. Dare we refuse to believe that during these few sacred minutes we may be bringing hope and courage to those who are suffering the test of war or that even as we pray we are being "baptized for the dead."

Address by the Right Hon. LORD KINNAIRD, K.T.

I am sure it is in the mind of His Grace, and of all here this afternoon, that we are here for a practical purpose. As a great statesman said last week, "The time for talking is over; what we want is action." I think the Church of God realises that, and I take it that as practical men and women we are determined that any inspiration we have received here will not merely be allowed to evaporate the moment the meeting is over; but that we shall each one try in our sphere and in our surroundings to make daily family prayer more real. Is it not an encouragement to parents present to hear that experience from Lord Grenfell, when he spoke of that early association in which he was brought up in his home? I have no doubt that many of us can say the same, and we thank God that our father or mother, or both, exercised actual pressure to see that their children did attend regular family worship.

As practical people we want to ask ourselves, what can we do? I think one way would be that as this meeting has been so successful, it might be possible for us to have other meetings in some of the large centres throughout the United Kingdom, in order that people there may have the privilege of attending, and then decide to restore the daily family altar, without which our national life or home life cannot be healthy. There never was so much personal religion in our land as there is to-day. I believe we can say, without fear of contradiction, that in the providence of God there has been more prayer throughout the nation in the last six months than there has been in any six months in the life of any of us. God has brought together for the war those millions of our population of men, and the Church of God is now entering in to reap the results of the seed that has been sown

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LORD KINNAIRD.

in former days in their homes and in their churches. During the past months, as they have been face to face with death in the trenches, we have heard that in many of these trenches, when the men were not fighting, almost continuous prayer meetings have been going on. I believe that when these men come home again they will be fitted and ready to take up that which is so near to our hearts.

Then, I think, much could be done by the leaders of thought if, in their diocesan

conferences and meetings of various kinds, they would refer occasionally to this matter of prayer in the family as being that which will lead us back to a national revival. I hold three letters in my hand in which three different people write to the General Secretary. The first says: "I hope you will impress upon some at the meeting that there are many Christian working men who would like to have family prayers at night, as probably more suitable for them than in the morning, but at all events to have it daily. But they do not feel able to express their desire in suitable words, and would like some form which would be helpful." The next writer says: "We want suitable books on family prayer. It is not everyone that can do without some book of the kind. Although we have conducted family prayer, yet we are conscious that it can be made more interesting if we had some helps." The third correspondent remarks: "To my mind prayers should be very simple; whereas most of the prayers recommended to us are constructed with a set phraseology, and framed in an altogether impossible formal fashion. They are built too much upon old ideas. We want something which will be practical." These letters show how far already this meeting is influencing the public mind. May God put it into the heart of some who has the power to express prayer in writing to provide something which will meet the need of those referred to in the letters.

I hope that one result of this meeting will be to send us to our knees with reference to the national crisis through which we are passing; and may God give us that for which we have been praying and working—the lifting of our nation into a higher and nobler life, so that we may be able to pass on the habit of family prayer to the next generation.

Address by the Chaplain-General, BISHOP TAYLOR-SMITH.

While Lord Grenfell was speaking of the home of our late friend Lord Roberts, I was reminded of the privilege I had—to use a Presbyterian expression—of sitting under him when he conducted family prayers. I was greatly impressed, so much so that in returning to town a little time after in the same railway carriage, I asked him this question: "Where did you get that lovely prayer which you used this morning in family worship?" He said, "Lady Roberts wrote that prayer." It was just a drawing together, in a homely fashion, of portions of the various services of our Book of Common Prayer.

My mind goes back to another home in Yorkshire, the home of an Archdeacon who has now gone to his rest. After the reading of Scripture a hymn was announced, and then he led off in a most beautiful voice, and they sang in harmony one of our delightful hymns. In another home I found they did not sing the hymn. It was the custom to read the hymn, and this may be a practical suggestion to some who have not sufficient numbers to sing together.

Many are the memories of family worship. On one occasion I was asked to take prayers, though I love to attend prayers, and not to be asked to take them. I think the father ought always to be the priest of the family. You do not know what a privilege it is for us clergy to hear a layman conduct the family worship. But on that occasion I was reading in the Acts of the Apostles of the wonderful deliverance given when they came in the morning, as you remember, and found the prison doors locked and the prisoners gone; and when I was reading that, a small boy, under six, said, "What a lark!" He was at least attending, and soon he brought all the rest to attention, for we all heartily smiled. O that our family prayers were made more simple and more natural!

I am not an advocate for any more manuals on prayer to be written. I want the home to be the expression of the simple, sincere heart, and it is only a matter of teaching the children. Years ago, when I was a curate in a poor part of the parish, the only parish I had the privilege of being a curate in, I knocked, I remember, at the door of one house. A little voice from within said, "Who's there?" I said, "A friend." "Mother's out, and there's only Jimmy and me at home." "Well, I will come in and sit with you and Jimmy." I opened the door and went in, and I took one small child on one knee, and the other on the other. They were both under six

Photo by *Russell & Sons.*

BISHOP TAYLOR-SMITH.

years of age. I said to the girl, who was the elder of the two, "Do you know who the Lord Jesus is?" "No." "O yes, you do," said the other:

"There was none other good enough to pay the price of sin;
He only could undo the door of heaven and let us in."

I said, "You know who the Lord Jesus is." After we had had a little talk about the Lord Jesus, I said to them, "Now we will have prayer before I go. You shall kneel on this side, and you on the other, and I will kneel in the middle, and you shall tell me what to ask for." She said, "Well, will you ask the Lord Jesus to give me a dolly?" You may be sure that the dolly was asked for, and the prayer was answered. But to this day, my friends, that is one of my most hallowed memories. Out of the mouths of babes and sucklings God still ordains strength and perfects praise.

What I find in dealing with men is this: that they have not been taught to pray as little children; consequently they have to resort to pamphlets and booklets and various helps for prayer. One of my greatest hopes, when the Church of England Men's Society sprang into vigorous life, was this: that it was going to teach our men in civil life, as well as in the army, how to pray in a natural fashion. I remember going down to a large camp on Salisbury Plain, and into the hut were crowded nearly thirty men — sergeants, corporals, and others. After I had spoken to them I said, "We must just seal it with prayer, and I will leave the meeting open for each man to express his feelings in his own way. Evidently there had been no feelings, for there was no expression. Dead silence reigned; it might have been a Quakers' meeting. Then I appealed for attention, and said, "Men, we have been discussing various things—church life in particular; we have talked on all kinds of subjects, and now that you are asked to breathe your thoughts to God in prayer you are as dumb as dogs. Now let every man just take the point that has gone right home to him, and make that a matter of prayer, and we will all say 'Amen.' Then we closed our eyes and stood again, and not one but more than twenty of those men prayed as soldiers are praying now on the battle-field. There was one prayer which I can never forget, the prayer of a big, stout sergeant, who said, "Lord, help me not to be so hard with the 'cruities.'" "Amen!" said the rest.

I am a firm believer in teaching men and boys, when young, to pray. My time is almost up, but I will give you one more illustration. It was in one of the parishes belonging to His Grace, in the Diocese of Canterbury. I was to open a missionary sale of work at half-past two, and just before lunch the Rector said, "It's a quarter to one; come into the church; we are fitting up a screen betwixt the chancel and the small chapel, and a wood-carver from Chichester is carving the screen in position." We went into the church and I saw the wood-carver, without any pattern and with hammer and chisel, carving the most beautiful figures. I watched him for a little time, and then said, "Do you make your work a matter of prayer?" He looked down in curious fashion and said, "I've never been asked that question before." I said, "I'm only asking it for a purpose." "Well," he said, "I don't make my work a matter of prayer." "Then," I said, "how much you have missed! In the days of old when men built our cathedrals, though they could not write their name in full, yet they put their mark on wood and stone. Their work was their worship. They worshipped with their hands as well as with their hearts." He said, "I never thought of it, in that light." "What is your favourite flower, sir?" he added. "My favourite

flower," I answered, "is the daffodil, the simple wild daffodil growing in the grass, under the apple tree, and waving in the sunshine at Eastertide." "Could not you come back after four o'clock, sir?" "No, I have to open a sale of work this afternoon, and then I am leaving from the station at the other end of the town." "Oh, do come back if you can, if only for five minutes." I went back at four o'clock, and there into the screen he had carved a bunch of daffodils. Prayer had entered into his work, and his work had become worship. So may it be in the teaching of our children.

One more story. It was a little fellow of 3½ years, kneeling at his mother's knee. He had finished his prayer, and, looking up, he said, "Daddy, I don't think I've thanked God enough." "Oh yes, get into bed like a good little boy and go to sleep." "No, daddy, I don't think I have thanked God enough. Do you think God would like to see me turn that somersault you taught me this afternoon?" There and then, in his little nightshirt, he turned a somersault. My friends, that child was being taught by his parents how to pray, and to make everything a matter of prayer. Wherever the believer is, old or young, he must pray, he must breathe the atmosphere of heaven; he has found a new law of gravitation since the Ascension which is upward instead of downward.

Let me ask a question. Do you think our Lord, when He taught His disciples to say "Our Father which art in heaven," was thinking of family prayer? Why do I ask you the question? For this reason. Are not the duties of children to their parents referred to in the first three requests—the request which has to do with reverence, the request which has to do with loyalty, and the request which has to do with obedience? Was there no thought of home? "Our Father, hallowed be Thy name; Thy kingdom come; Thy will be done." Was there not some thought of family prayer as He alluded to the provision, and the pardon, and the protection? The primary necessity of the body—bread. "Give us this day our daily bread." The primary necessity of soul forgiveness—"forgive us our trespasses." The primary necessity of protection—"Lead us not into testing; but deliver us from the evil one." I do not think I am straining the interpretation of Scripture when I say that our Lord had a thought for family prayers when He taught us to say, "Our Father"; the duties of children to their parents—reverence, loyalty, obedience; and the thought of the family, need, provision, pardon, and protection.

SOME BRIEF MESSAGES FROM NOTABLE PERSONS.

From a large number of sympathetic letters received from notable persons unable to be present at the Queen's Hall, we select the following messages:—

From Lord Stamfordham

(Private Secretary to H.M. the King).

"Buckingham Palace,
"June 7th, 1915.

"Dear Sir,—I beg to acknowledge the receipt of your letter of the 5th inst., enclosing an advance copy of the programme of a meeting to be held at the Queen's Hall to-day, which will be duly laid before the King.

"Yours very faithfully,
"STAMFORDHAM."

From the Archbishop of York.

"The Archbishop has the most heartfelt sympathy with the objects of the meeting to promote the national revival of Family Prayers, to be held in the Queen's Hall on Monday, June 7th. His Grace regrets that an unavoidable engagement in the North of England makes it impossible for him to be present at the meeting."

From the Earl of Bessborough.

"I can assure you that I entirely sympathise with the objects of your meeting and wish it every success. My experience in the past teaches me that households generally greatly appreciate Family Prayers, and in the present find them of more comfort than ever."

From Earl Brassey.

"Lord Brassey desires me to thank you for kindly sending him notice of the proposed meeting at Queen's Hall on June 7th. I am also to assure you that he is in full sympathy with the movement for the national revival of Family Prayers."

From the Earl of Clarendon.

"I am very sorry not to be able to attend, as the objects of the meeting have my cordial sympathy, especially at a time like the present."

From the Earl of Coventry.

"I may say that for more than fifty years we have had daily Family Prayers."

From the Earl of Darnley.

"I fully believe that Lord Roberts was right in thinking that Family Prayers are a very valuable and old-established feature in our English family life, and they have always been kept up in this house."

From the Earl of Eglinton and Winton.

"I am sorry that I cannot attend the meeting on June 7th, but the movement has my strong sympathy."

From the Earl of Leicester.

"I might say that I feel very strongly on the subject; that I have always had Family Prayers since I succeeded; that when Lord Roberts was staying here about two years ago he attended prayers, though I had said nothing about it to him, and expressed to me afterwards what great pleasure it was to him to see that I kept up this custom, and how he regretted that in most houses he went to the custom that used to be universal had been allowed to die out."

From the Earl Manvers.

"I sympathise much with the object of the meeting on June 7th. I have read Family Prayers regularly since 1880, and my father always did the same."

From the Earl of Sandwich.

"I desire to express all sympathy with the object of the meeting, and have acted in accordance with this principle at all times."

From the Earl Waldegrave.

"I am in the habit of having Family Prayers in my home, and am in entire sympathy with the object of your meeting."

From the Viscount Bryce.

"I thank you for the invitation to attend the meeting to be held on June 7th. Its object has my cordial sympathy, and I hope it may be effective in the way desired."

From the Viscount Cobham.

"I regret that I cannot be in London at the time of your meeting, the object of which has my entire sympathy."

From the Bishop of Bath and Wells.

"Few things would give me more pleasure than to be present at the united meeting for the revival of Family Prayers. I am sorry to say that I cannot possibly be in London on June 7th. It so happens that I am to address a meeting of the heads of families in one rather important parish on June 13th on the subject of Family Prayer, and I should have been glad to have learnt at your meeting of all the ways that are found most suitable to advocate it. It is a subject in which I took much interest while I was a parish priest."

From the Bishop of Ely.

"I have *very great* sympathy with the movement to revive Family Prayers, and in my pastoral letters and the like I have often referred to it, but I am engaged on Monday afternoon next, and, to my very real regret, I cannot attend the meeting, to which I earnestly wish true success."

From the Bishop of Gibraltar.

"The redemption and sanctification of the family forms all too small an element in religious life of to-day. Individualism and institutional religion have almost crushed family religious life. Few Church people realise that the family, being the unit of society, it is holy families that make a holy nation. I can see nothing to keep alive the religious appreciation of the family as a constant part of religious thought and life to be compared with Family Prayer, and I trust that the object of the meeting and movement may be attained, especially in days when so many influences have conveyed to disintegrate and weaken the strength and obligation of that strong family life whereby a nation lives."

From the Bishop of Libombo.

"The object of your meeting has naturally my deepest sympathy. I regret, however, that I shall be unable to attend owing to a previous engagement."

From the Bishop of Liverpool.

"The Bishop desires to thank you for your letter, and to say that he will not be in London on June 7th, and cannot attend the meeting in the Queen's Hall on the subject of Family Prayers. He has the fullest sympathy with the object of the meeting."

From the Bishop of Oxford.

"The Bishop of Oxford asks me to say that he regrets that he cannot be at the meeting on June 7th. At the same time he would like to say that he tries from time to time to do what he can to further the objects of the meeting."

From the Bishop of Manchester.

"I greatly regret that it is impossible for me to be present at the meeting in the Queen's Hall on the afternoon of June 7th. The object has my fullest sympathy, and I have written and spoken in public about it in connection with this war."

From Bishop Montgomery.

"I regret to say that I am quite unable to come to the meeting this afternoon regarding the revival of Family Prayers. I need not say how earnestly I support the movement. Wishing you all good success."

From the Bishop of Norwich.

"I do not know whether I can be in town on that day, but I would be grateful if you would be good enough to let me have a ticket of admission on the chance of my being there, and if you would keep me in touch with the progress of your arrangements in connection with this most important subject, which we have taken up in the last two years with some care in the diocese of Norwich. With every good wish for the success of your meeting."

From the Bishop of Peterborough.

"I am anxious to do all in my power to forward the purpose for which your meeting is held, and I should be glad to know in what way I may be able to co-operate in this matter."

From the Bishop of Rochester.

"I am heartily in sympathy with the objects of your meeting to be held in the Queen's Hall on June 7th, and only regret that I am unable to attend the meeting. Pray express my apology and interest if you find occasion. The national revival of Family Prayers constitutes one of the greatest moral and spiritual needs of to-day if this country intends to stem the tide of indifference to religious observance which is one of the most ominous signs of the worldliness of the present generation. The noble example of Lord Roberts and of other eminent citizens and statesmen ought surely to exercise a testing influence if distinguished public service, nobility of character, and a far-seeing outlook upon the future welfare of this nation, are not to be allowed to pass from the memory unheeded and unrecognised."

From the Bishop of Singapore.

"I regret that I shall be unable to attend the meeting summoned in connection with the revival of Family Prayer, as I have promised to be in Derbyshire on that date. I hope the meeting will be successful in the deepest sense. The habit of Family Prayer has so many sweet associations that it is difficult to express one's deep feelings about it. At this time many of us have lost relations who used to join us, possibly in boyhood, at Family Prayer. I trust that our feelings towards them and the memories of the past will help us all to continue, or, if necessary, to revive this custom throughout our land."

From Lord Aberdare.

"I have always held morning Family Prayer in my household, and so do most of my friends."

From Lord Blythswood.

"For fifty years it has been my practice, morning and evening, to conduct Family Prayer—indeed, all my life I have enjoyed it. Especially of late I have been endeavouring to induce others to maintain it."

From Lord Lamington.

"Whilst heartily approving of the movement, I regret that it is unlikely I can be in London on June 7th."

From Lord Sydenham, of Combe.

"It is my strong opinion that the causes of this terrible war and of the infamous barbarities which have brought indelible disgrace upon the German navy, army, and governing classes, must be sought in the materialistic conception of life which recognises no law except force, and which denies elementary rights to all peoples who appear to stand in the way of German material advancement. Any movement which seeks to uphold the principles of Christianity and to apply those principles as guides of individual and national conduct, must help to benefit and to raise mankind."

From Lord Napier of Magdala.

"I am heart and soul with the purpose of your meeting, and trust and pray it may do much good."

From Lord Langford.

"I am in entire sympathy with the meeting. I have had Family Prayers here for some years, and thoroughly believe in its worth and in its help to a household."

From Lord Shuttleworth.

"I am heart and soul with this excellent effort for the national revival of Family Prayers."

From Sir John Barran, Bart., M.P.

"Sir John Barran regrets very much that he is already engaged to be out of London on June 7th. His sympathies are entirely with the meeting on that day."

From Colonel C. R. Burn, M.P.

"I warmly commend the object for which this meeting is to be held, and I am sure at no period of our nation's history has united prayer been more needed. With best wishes for a most successful result."

From Major E. F. Coates, M.P.

"I am in entire sympathy with the object for which the meeting is to be held. The world has been moving too rapidly down the hill of luxury. This awful war, however, has opened the eyes of the nation to the fact that human nature cannot have it all its own way, and that for our happiness and peace we must by precept and example

lean on a higher power, and this cannot be better brought to the minds of individuals than by Family Prayer."

From the Rt. Hon. Sir Robert Finlay, M.P.

"I wish I could be present at the meeting on June 7th to promote the national revival of Family Prayers. I am in entire sympathy with the movement. If the precept and example of Lord Roberts promote its success this will not be the least of the many great services rendered by that illustrious soldier to his country. No moment could be more opportune for such a movement as the present."

From Captain Harry Hope, M.P.

"The homes of our people are the springs from which the strength of our nation is derived, and your good cause can do much to improve them."

From Mr. W. Joynson Hicks, M.P.

"I need hardly say that my sympathies are entirely with the undertaking, and I only hope that this period of national anxiety will see not merely a revival in the practice of Family Prayer, but a national revival of religion from one end of the country to the other."

From Mr. B. Kenyon, M.P.

"If I can be with you on the 7th, no sacrifice shall prevent me. I think that you are going to discuss a subject that is of the most vital importance, not only during these terrible war times, but at all times. It is a question I have grieved over very much. Everybody nowadays seems so busy with one thing or another to the neglect of this valuable home duty. I have noticed in my work, as I have gone about from place to place for many years now, that this old-time religious custom has become obsolete, even in many of our best homes, and it is a great pity; therefore, I am glad that you are giving us a lead on those lines."

From Mr. A. C. Morton, M.P.

"I am entirely with you, and wish you every success."

From Sir Ernest Lamb, C.M.G., M.P.

"Family Prayers are held in this house daily."

From Dr. Campbell Morgan.

"During recent years I have over and over again, in the course of my ministry, referred to the lamentable breakdown of the family altar, and I am very glad that a meeting is being arranged to draw attention anew to the subject. The hour is certainly opportune. While in our individual lives we are all praying, I consider that it is a source of great comfort and strength for the household to assemble at least once a day to remember God, and lay before Him our national, family, and personal burdens. Most earnestly do I hope that the meeting will be largely attended, and that the results may be far-reaching."

FAMILY PRAYERS BIBLIOGRAPHY.

In the preparation of this bibliography we have had the advantage of inspecting most of the volumes quoted. It is by no means complete, and we shall be glad if publishers and others who may know of good and reliable books of Family Prayers will forward a copy or full particulars concerning them.

Published by the Church Missionary Society.

"FAMILY PRAYERS FOR A WEEK." 2d. net.

Published by the R. T. S.

"FAMILY PRAYERS FOR A WEEK." (Price not stated.)

Published by the Society for Promoting Christian Knowledge.

"FAMILY PRAYERS FOR DAILY USE, &c." 6d.

"DAILY SERVICES FOR CHRISTIAN HOUSEHOLDS." 1s.

"SHORT PRAYERS FOR FAMILY WORSHIP." 4d.

"A MANUAL OF FAMILY PRAYERS." 12s. 6d. per 100.

"FAMILY PRAYERS FOR WORKING MEN." 10s. 6d. per 100.

"FAMILY PRAYER — THE DUTY OF EVERYONE." 2s. per 100.

"A FORM OF FAMILY PRAYER." 1d.

Published by Marshall Bros., Ltd.

"ABIDE WITH US—FAMILY PRAYERS FOR DAILY USE." By Constance Lady Coote. 2s. 6d.

"A HELP TO FAMILY PRAYER." 2s.

Published by the National Church League.

"HOME PRAYERS." By G. F. Chambers. 1s. 6d. net.

Published by C. J. Thynne.

"FAMILY PRAYERS FOR THE HOME OF WORKING MEN." 2d.

"COMMUNION WITH GOD; or, Morning and Evening Prayers for a Month." For Private Use. By M. Le M. D. 1s. net.

"FAMILY PRAYERS FOR FOUR WEEKS." With Special Prayers, Collects, and Doxologies. By the Rev. Preby. Gordon Calthrop. 1s. 6d. net.

"A HELP TO FAMILY WORSHIP; or Short Forms of Morning and Evening Prayer for Four Weeks." Third Series. By the Rev. Francis Bourdillon, M.A. 1s. net.

"PRAYERS FOR BRITAIN'S WARRIORS AND OTHERS." Compiled by J. W. 2d.

Published by Longmans, Green & Co.

"FAMILY PRAYERS." By Bishop Oxenden. (First series.) 2s. net.

"FAMILY PRAYERS." By Bishop Oxenden. (Second series.) 2s. net.

"FAMILY PRAYERS." By Rev. A. F. Thornhill. 1d.

Published by Macmillan & Co.

"COMMON PRAYERS FOR FAMILY USE." By Bishop Westcott. 1s. net.

Published by Elliot Stock.

"HOUSEHOLD PRAYERS." By C. S. 2s. net.

"FAMILY PRAYERS WITH BIBLE READINGS." By an Englishwoman. (Price not stated.)

Published by Robert Scott.

"FAMILY PRAYERS." By a Layman. (Price not stated.)

Published by J. Clarke & Co.

"FAMILY PRAYERS FOR MORNING USE." By J. M. G. 3s. 6d.

Published by the Christian Colportage Association.

"FAMILY PRAYERS FOR THE BUSY HOUSEHOLD." By Mrs. E. C. Cleeve. 2d.

To the above list we are able, through the kindness of Mr. S. H. Gladstone, to add the following volumes. In sending the list, Mr. Gladstone wisely adds, "I think there is danger, if only *one* book of prayers is used, of prayers becoming a mere form." To many a book is not necessary at all. "Lord, teach us to pray."

"PLAIN FORMS OF HOUSEHOLD PRAYER." By Rev. L. Tuttiett. (*Wells Gardner.*)

"BEFORE HIS FOOTSTOOL." By Rev. G. Everard. (*W. Hunt & Co.*)

"A HELP TO FAMILY WORSHIP." By Rev. F. Bourdillon. (1st and 2nd Series.) (*R. T. S.*)

"DAILY FAMILY PRAYER FOR CHURCHMEN." By Bishop Walsham How. (*Wells Gardner.*)

"FAMILY PRAYERS." By Dean Montgomery. (*R. Grant & Sons.*)

"FAMILY PRAYERS." By M. L. M. Dawson. (*Nisbet & Co.*)

"SHORT PRAYERS FOR EVERYDAY USE." (*Operative Jewish Converts Institution.*)

"PRAYERS FOR THE HOME." By Bishop Moule. (*Seely & Co.*)

"THY HEART'S DESIRE." By. Rev. R. Lovett. (*R. T. S.*)

"THE FAMILY PRAYER BOOK." By Canon Garbett. (*Cassell & Co.*)

"The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-bible, ance his father's pride!
His bonnet rev'rently is laid aside,
His lyart haffets* wearing thin and bare;
Those strains that once did sweet in Zion glide—
He wales† a portion with judicious care,
And 'Let us worship God!' he says with solemn air."

ROBERT BURNS.
(*The Cotter's Saturday Night.*)

* hoary temples. † chooses.

John Hus.

(Burnt at Constance, July 6th, 1415.)

By Bishop Hassé, D.D.

On the evening of July 6th of this year the Quincentenary of the martyrdom of John Hus was celebrated in London by a very remarkable gathering at the Æolian Hall, in Bond Street. Lord Bryce presided, and gave a masterly sketch of the life and work of the man who among his own countrymen is known of as "the greatest of the Czechs." The fine old Hussite war song was sung by a male choir, and a number of addresses were given, among other speakers being Mr. St. Loe Strachey, editor of the *Spectator*. A more enthusiastic audience it would have been impossible to find, full of the undaunted Slavonic spirit, enkindled by the memories of a great past and the hopes of a yet greater future. It was Hus the Patriot, the great national hero, whose fame was celebrated, the champion of Bohemian literature, language, and liberty against the inroads of German "Kultur," which five centuries ago was hated by the Bohemians just as much as it is to-day.

The religious influence of Hus, whilst not overlooked or forgotten, was not made particularly prominent; and yet for the world at large, and especially for the Christian Church, it is his religious doings which are the most important. He was one of those saintly martyrs who, at the cost of his own life, paved the way for others, and prepared the minds of men for the Reformers of the following century. He seems to have had an instinctive feeling that this was his mission, and is said to have given expression to it just before his end. For, according to an old story quoted by Luther, Hus, when on his way to the stake, was heard to say that even if that day they did cook the goose (and Hus in the Bohemian means goose), he would be followed by a swan, who would carry on his work and complete it. Something of a prophetic vision may have been given him at that supreme moment, and the thought may have comforted him with the assurance that his death was not in vain.

He certainly ranks high among the pre-Reformation worthies, along with Peter Waldo the Frenchman, Savonarola the Italian, and our own John Wiclif. The connection between the last named and Hus was undoubtedly close, but too much must not be attributed to it. It suited the purpose of the Papal writers to say that Hus owed everything to Wiclif, because Wiclif had been declared a heretic; and it suited the purpose of the prejudiced German historians to support this view, and thus to belittle the originality of the Bohemian, since they could see no good at all in any of that race. Yet the fact remains that, whilst Wiclif's writings helped and influenced Hus, the two men did not agree on every point of doctrine—indeed, they differed widely on some very important ones; and, further, it is clear that before Hus had come across Wiclif's books, he had already gained from his predecessors and contemporaries in Bohemia, as well as from his own personal study of the Scriptures, the enlightenment which made him take the stand he did as a moral and religious reformer. Never was reform more needed than in his day, when Christendom was scandalised by the sight of three Popes each claiming to be the one and only head of the Church. Immorality of the worst kind prevailed among the monks and clergy. The sale of indulgences was corrupting the people, leading them to believe that every sort of sin might be committed with impunity provided enough money was forthcoming to atone for it.

Against this moral debasement, this monstrous perversion of the truth, Hus protested; and his burning words, backed up by his blameless life, had a great effect. In Prague he filled the so-called Bethlehem Chapel with immense auditories, to whom he preached the Gospel in their own tongue and with the power of the Holy Ghost. In the country districts he gathered the people to vast open-air services; and the result was that whilst the rest of Europe lay in darkness, in Bohemia there was light. His writings display clearness of thought and a wonderful wealth of learning; his letters belong to "the world's spiritual treasures." They had a great influence upon Luther, for, after reading them, he declared: "We are all Hussites without knowing it." Of them the late Bishop Creighton said: "Everything that Hus writes is the result of his soul's experience, is penetrated by deep moral earnestness, and illuminated with a boldness and self-forgetfulness that breathes the spirit of the cry: 'Let God be true and every man a liar.'"

It was this fearless stand for righteousness which aroused the enmity of the Romanists, and finally led to his martyrdom. He was summoned to attend the Council of Constance, where his safety was guaranteed by both Pope and Emperor. The former had no hand in the subsequent tragedy, since he was deposed before it took place, but the latter treated his written promise merely as "a scrap of paper." After cruel imprisonments, and a trial which was a travesty of justice ("more jeering than hearing," in the words of an old Bohemian writer), Hus was condemned to be burnt as a heretic, in spite of his openly avowed belief in and adherence to every point of Catholic doctrine as expressed in the Creeds. He was no sectarian; he did not deny any sacrament, or ceremony, or religious custom; but he did oppose the claim of Papal infallibility. He maintained that Christ, and not the Pope, was the Head of the Church, and that the final source of authority in all matters of faith was Holy Scripture. Whilst admitting the value of the traditions of the Catholic Church, he insisted that where they came in conflict with the Word of God they ought to be rejected. His appeal was always to the Divine testimony as embodied in the Bible, of which he possessed a wonderful knowledge. His personal life was a model of purity in a corrupt age: his humility and unselfishness were remarkable. His courage shone forth in his own country as the champion of his people against the aggression of the hated Teutons and the pretensions of the dissolute clergy, and never was it more conspicuous than when he faced the whole of the hostile Council, and there defended the rights of conscience and the authority of the Scriptures against all the subtle sophistries of those who were determined on his death. Absurd charges were brought against him, such as that "he had declared himself to be a person in the Godhead," but not one of them could be proved. Yet the sentence was given that both he and his books should be burnt as heretical.

In the true martyr spirit he went to the stake on that fair summer morning. He there prayed for his enemies, even as his Master had done before him, and then he breathed out his soul in song. His body perished, the ashes were thrown into the Rhine, and thus, like those of Wiclif, they were carried out to sea and away into the wide world. But he left behind him influences which are still at work, nationally and religiously. Round his memory the patriotic feelings and hopes of the Czech people have gathered themselves, since in him they found their embodiment and their expression. And from him there sprang that Christian fellowship which for more than four and a half centuries has borne the name of the Unitas Fratrum, and is now generally known as the Moravian Church. It was persecuted to the death by the Jesuits; it was believed to have been wiped out. But in the Providence of God it revived, since He still had a use for it in His world. Its efforts for the promotion of unity among Christians at home, its evangelising work among the heathen abroad, have been of blessing to the Church at large; and when they are traced back to their human source, this is found in the person of John Hus, whose sainted memory is being specially and fittingly recalled in this the five-hundredth year after his martyrdom.

The War and the French People.

By Pastor R. Saillens.

To the July issue of the *Review and Expositor*, a Baptist theological quarterly published in the U.S.A., Pastor Saillens contributes an article of great interest, entitled "The Moral and Religious Effects of the War on the French People." We are constrained, with due acknowledgments, to quote as follows from the article referred to. The hopes it raises of an evangelical revival in France are only secondary to the earnest hopes of all that this may be brought nearer by an early and lasting Peace. Pastor Saillens writes:—

"The war is doing a great work: it is laying bare our weak points, and endowing with new power the ideals which have never ceased to be honoured in this country, though they have been at times sadly neglected. I shall give a few facts which will show that France, in her immense suffering, is still loved of God, whose spirit is at work in her midst.

"The first of these hopeful facts is *the spirit of seriousness* which has come over the country. I am old enough to remember the war of 1870; there could not be a stronger contrast than that between the attitude of the nation *then* and *now*. No bragging, very few demonstrations of easy patriotism; no pretence to be *la grande nation*: but, in every breast, the sense of having been unexpectedly and unwarrantably assailed, and a strong, one might say, a mystical condition that the eternal principles of Right, Justice, and Liberty are at stake, and that they must be defended to the last drop of blood. A righteous cause elevated its defenders. Men whose lives were commonplace, or even frivolous, have become puritanic. Theatres and music-halls have been purified; a friend of mine counted in his district eighty drink-shops that have been shut since the opening of the war; and even those which remain open do not have half the business which they used to have.* The tone of the daily press is high; it is a constant appeal to that which is noblest in man; *devotion to principle*. We are not fighting for aggrandisement (except that we dearly hope to regain that bit of France which was torn from us: Alsace-Lorraine). Every Frenchman understands that this is a struggle between two doctrines, 'Might is Right' on the one side, and 'Right above Might' on the other. The ideals incorporated in the old hackneyed words, *Liberté, Egalité, Fraternité*, are those for which we stand. They are evangelical words, though their upholders know it not. And thus there is a sort of religious fervour among our people, for which we are deeply thankful to God.

"The second fact I want to underline is, *a growing sense of dependence on the Almighty*. In town and country, the churches are crowded; in many places extra services are being held daily. These services are, of course, mainly ritualistic, with little for the soul to feed on; but it is a moving sight to look on thousands of people in a large Paris church, at some exceptional service, standing up for an hour or so in perfect silence in front of the altar, while a priest mutters his Latin prayers. Then follows a short sermon, with little Gospel in it; but such as it is, one is thankful that a few crumbs of the heavenly bread are offered to these multitudes.

"Nor are the Protestant Churches of all denominations keeping idle at such a time as this. Please bear in mind that all the Protestants together, including the advanced rationalists, the evangelists and the non-descript sorts, represent only one and a half per cent. of the entire population. And yet the moral, religious, and social influence of the Protestant communities is making itself felt far beyond that which such small numbers could lead one to expect. I could enlarge very much on this point; it would be a revelation, I feel sure, for some of our friends, and a wonderful illustration of the power of minorities, when they are on the side of truth.

"But I must limit the scope of this article to actual facts. A large number of pastors are in the army, and their letters, as well as those of the young Christians of our Churches and associations who are at the front, testify that a wonderful work is going on among the men. Thousands of Gospels have been given away, and are now being read in the trenches by men who never saw the New Testament before. The manifestation of religious faith, far from eliciting ridicule or opposition, is received with respect. A young officer, member of a Baptist Church, writes me that he has been able to pray with all his men, all Roman Catholics by birth, and that while he urged them to give their hearts to God in accepting the free grace of Calvary, many were moved to tears. Indeed, it seems as if the national revival which we have long expected in vain were beginning now, *in the trenches*, and that

* I need hardly remind my readers that absinth and similar drinks have been entirely prohibited by law a few weeks ago.

missionaries are being forged in the fires of this war, for the labours which the times of peace will set before us.

"*What will be the outcome of this war, morally and spiritually?*

"It is difficult and dangerous to prophesy. For the present, the moral outlook is brighter than it has ever been in our lifetime, and probably since Reformation times. There is not yet such a deep *sense of sin* as we should desire; but there is that which leads to it: a sense of helplessness, a great crying after God. 'I should fail in my duty,' writes Paul Bourget in a daily paper, *L'Echo de Paris*, the circulation of which is immense, 'I should fail in my duty if I did not emphasise the paramount importance which, at the present hour, the religious problem is taking among us. France suffers, and, as every suffering human creature, she needs God, because she needs to know that suffering has a meaning. To believe in God is first to affirm that life and death mean something; that there is an intelligence, a justice, an infinite love which accompanies us through trials, the meaning of which is unknown to us. . . . To believe in God, at this very minute, for the soldier who falls, away from father, mother, wife, children, friends, means this: "Some one pities my distress!" And for these—father, mother, children—it is to be able to reply to the piercing cry which they divine, "Thou hast not lost us!" . . . . . It is to feel, it is to think that the universe is not an implacable machinery made up of blind wheels which, sooner or later, must crush us, but that there is a flexibility in the necessary laws, an amount of freedom in their adjustment, of kindness in their intentions; and because of these intimate convictions—to believe in God is to be able to pray.'

"Much more could be quoted from various authors who had not accustomed us to such a kind of literature. The French soul is passing through a purifying process. God is preparing her for the proclamation of the pure Gospel, when the war being over, facilities for travel and for large meetings in tents and theatres will be resumed.

"But this raises a question: Will not this religious movement lead France back to Rome—which, of course, would mean the curtailment of our religious and civil liberties, and an impossibility to propagate our faith on a large scale?

"That there will be a larger number of *bona fide* Roman Catholics after the war there can be little doubt. The 'Church' is the only opened door to many genuine seekers after God; they know of no other intermediary between their souls and Him.

"But it must not be forgotten that France has seldom supported the extreme politics of the clergy, and never for a long time. Our people make a thorough distinction between *the religious* spirit and the *ecclesiastical* spirit. Clericalism, I believe, is for ever dead in this country. The priest may perforce be accepted as the necessary agent of proper religious observance, but he will not be trusted with the management of public affairs. French citizens, even religiously disposed, will never go to the confessional to receive their voting ticket.

"The equivocal attitude of the present Pope with regard to poor heroic Belgium, a nation more devoted to the Romish See than any other on earth; the sinuosity of his politics between Germany and Austria on the one hand, and Italy on the other; his evident desire to reconquer his temporal power and to make everything subservient to this one object—all this does not tend to make him popular in France. In short, France needs God, but fears the priest. What an opportunity for the testimony of those of us who humbly believe we have found the Truth that saves the souls of men, and that frees the nations.

"*Extract from a letter of a Protestant Chaplain at the front:*

"'. . . . I shall not mention the daily difficulties of our task; they are great. An army corps is an immense parish; in my corps we have 7,000 or 8,000 Protestant men, and I am the link between them and their families.

"'. . . . What joys there are in the task! I return from our services, moved, enthusiastic, breathing with open breast the hope of a magnificent future. . . . Our services are most impressive: real revival meetings! The Gospel seems to have acquired a new savour; the heads bow of themselves under the voice of prayer, and our dear old hymns take a new meaning. I should like you to hear our heroes singing, "I need Thee every hour," or "Safe in the arms of Jesus." (These hymns have been translated into French.) We cry and we sing; we mix our voices with our tears, in thinking of the absent ones. We live hours of intense and heavenly communion. When the service is over, we take the addresses of new men, we give away Gospels—we never have enough!

"'We are at a moment of indescribable preparedness. A student said to me: "I pray all the day long in the trenches." Another, "I had gone away from God; now, if I am spared. . . ." Even the hooligans (apaches) say: "If we escape death our way of living will be different." And, to wind up, mark the peculiar savour of these words, spoken by common labourers: "This war will teach us to behave better with our women folk."

The Reunion Outlook.

Notes and Comments.

Germany and the Christian World.

THE German religious press complains of the unjust attitude observed towards Germany by religious bodies outside that land. Germany cannot consider that she is in the wrong. The State can do no wrong according to current ideas, and the Kaiser is a man who always does the right thing from the Christian standpoint. Fortunately, even Germany cannot be blind to the fact that there are other Christians throughout the world, and that many of these live in neutral States. Those who dwell in the belligerent lands are, according to German writers, ignorant of facts, and so prejudiced that they cannot judge righteous judgment. The same cannot be said of the inhabitants of lands that are not at war with Germany. Neither money nor skill has been spared in circulating among these Christians the German side of the question. Pamphlets, speeches, and private letters have been distributed broadcast, and, in spite of all, the "wrong-headedness" of neutrals blames Germany for the war, and protests against the methods employed by the Teutonic Powers. The condemnation is almost universal, and German Christianity is without a single Christian non-German community to support the contention that German policy is moral and German methods Christian. We are by no means dead to the arguments that are put forward by German theologians. We have studied them carefully, and have only one objection to their line of reasoning. Whenever appeal is made to facts, the facts tell against the arguments. Even German cleverness cannot delete from the pages of history facts that are awkward and incidents that have only one interpretation. We are convinced that the day will come when German Christians will see the way in which they have been deluded, and believe that they will be honest enough to admit their errors. Until that day comes we must be prepared to bear their hard words and pray that their minds may soon be enlightened.

War and the Will to Believe.

War changes our outlook. It also alters our mental state. The appreciation of the greatness of the issues at stake, the fact that human lives are perishing by the deeds of men, and the strain of anxiety all combine to make us ready to accept anything that is favourable to our cause and to discount events that tell against our interests. In the present war Christian opinion in England is solid. Even those who at the beginning hesitated to accept the conflict as necessary, have now unwillingly been compelled to see that it could not have been avoided, as Germany had made up her mind to precipitate it with a calm ignoring of moral obligation. We were not ready in August. Our army was a fraction of the forces opposed to us, and there was immediate necessity of sending men to resist the onward march of the foe. Suddenly there arose a story that our great Ally, the Russians, had dispatched through Great Britain a strong force of men. From north and south tidings of its existence were passed from mouth to mouth. Editors of newspapers and public men believed the tale. Very few took the obvious means of verifying the statements, and those who did were met with comments that proved them to be bad patriots and senseless critics in the minds of those who had the best evidence for believing the story. Circumstantial facts were freely tendered and the incredulous were confronted with railway officials and others who had seen the Russians. We now see that inflamed imaginations created the story, and credulous patriotism passed it on from man to man until the entire United Kingdom accepted it as true. The will to believe was responsible for the delusion. We all wished to see our army reinforced, and saw that the only possible supply of men was in Russia. Accordingly, Russia came to our aid in imagination, and our dreams were sustained by facts that had no bearing whatever on the sup-

posed transit of Russians through our land. This incident should serve as a warning to too ready credence in unlikely events.

Faith and Credulity. We believe in the ministrations of angels. The teaching of our Lord is decisive on this point, and no one who accepts His word as final can hesitate in assenting to the existence of a heavenly host that obeys His will. During a critical period of a retreat a widely spread report says the soldiers saw angelic hosts between our men and the German troops. Their intervention, it is said, caused the German horses to stampede, and our men were saved from annihilation. No one who has studied the retreat from Mons can fail to believe that the salvation of our army from destruction was due to an act of God. By all the rules of war it should have been annihilated. It was not, and no other explanation than that God intervened accounts for its safety. If it had been destroyed the whole course of the war would have been altered. There is an old saw in philosophy that "things must not be multiplied beyond necessity." We are not to believe in the improbable or in the fantastic beyond necessity. When we compare the many narratives of the angelic intervention we are at once struck by two considerations: (1) The impossibility of reconciling them in either detail or general character; (2) The extraordinary fancifulness of the angelic equipment—bowmen, horses, &c., in accordance with conceptions of the middle ages. No one can say that such intervention could not have occurred. Our human philosophy does not cover the entire ground of possible experience. But this story has points of contact with widespread legends of all ages. It is on a level with the many interventions of Joan of Arc in visible form as the defender of the French forces. God does not act normally in this fashion, and when stories are disproved, the shock to faith is much greater than any help the story in its original form may have given. God works to-day through nature, the minds of men, and in ways that are unknown to us. He does not visibly employ His legions of angels, and we who trust Him are content to believe in Him, and leave in His hands the ways and means of attaining His wise ends. [Since the above note was written, the mythical nature of the Mons incident appears to have been established.—ED.]

Belief in the Resurrection. Foes of Christianity are already dwelling on the incidence of these two stories on our faith in the risen Christ. The attack is unfair and unwarranted. Everything in the New Testament goes to prove that the disciples were a disheartened body of men and women who believed that their hopes had been shattered and their Lord had died and been taken from them. Surprise, not confirmation of their opinions, was the experience of those who found the empty tomb. Mary of Magdala, even when she found the tomb empty, believed that the sacred body had been taken away and placed elsewhere. Thomas, until he saw the risen Lord and was appealed to personally, did not accept the story. The words passed from mouth to mouth seemed to the downcast followers to be idle tales. Little by little the whole body was convinced of the fact, and a robust faith took the place of deep despondency. The lives of the disciples were transformed. They based their message of salvation and their call to righteousness on the facts they had seen and the experiences they had. The life of our Lord in its stainless purity was an even greater miracle in the moral sphere than the rising from the dead was in the physical. The whole surroundings of the event were unprecedented and have had nothing like them in the years that have passed. The men and women who believed showed by their lives that they were gifted with a moral outlook and an indwelling power that marked them off from their fellows. The more the sacred narratives are studied the uniqueness of their contents becomes more striking, and their influence on the whole course of human history shows that they have had, and still have, a revivifying force and inspiration of unequalled and unapproached value. Nothing that has occurred since the first Easter Day weakens our faith in the facts. Our own experience confirms the truth that Jesus lives, and when we contrast the legends of the past with the splendid simplicity of the Gospel narratives, we find ourselves in the presence of our risen Lord and God.

The War and Christian Brotherhood. We wish we could say that the war is drawing the Churches and the Christian world closer together. The tremendous use of mechanical appliances

in warfare, the trust in machinery, and the indiscriminating effects of modern weapons appear to make us believe that in weapons, and not in human—much less in Divine—agency, success is to be sought. We do greatly err. God reigns to-day as much as in the past. Not a man falls without our Father knowing, and He who cares for the sparrows cares for those who are of much greater value. The heart of the nation has been stirred by the sacrifice of noble lives, and we all to-day realise that we are one nation. We have to learn the lesson that all who are in Christ are one in Him. Would that all Christian men recognised this! Would that we as a nation were on our knees before God! If we were, then the German, and their Austrian and Turkish allies would have to bend before the volume of prayer. We have not been stirred as we ought to be stirred by the teaching of the New Testament, that all who truly serve the Lord Christ are members of His Body, and as such members one of another in Him. There is still among us the rancour of sect and organisation. We read of threats to withdraw help from organisations that will give the Holy Communion to isolated Christians belonging to a different branch of the Church of Christ. We see that men who call themselves Christians are ready to stand apart from brother Christians because they follow not with them in observing rites and ceremonies, in holding opinions that cannot find foundation in the clear teaching of the New Testament. We are sad at heart when we see this spirit abroad, and we ask ourselves, "Where have men discovered the teaching that makes them stand apart when God is speaking loudly to us all to be united?" We think we see its text-book to be in human-made pages, not in the divinely inspired record, and its ideal to be something foreign to the Person of our Lord. May God grant us all a fuller vision of Himself as revealed in His Son!

"Bankrupt in Spiritual Power."

When the Anglican Bishops and Free Church leaders called on the men of the nation to take their place in the armies of the Crown, certain scholars declared that this was a proof of the bankruptcy of spiritual power on the part of organised Christianity. It is true that war is a confession of the failure of spiritual influences to guide humanity. It is also true that wars of aggression must be resisted, and that, although it takes two to make a quarrel, a nation must be fought when it draws the sword unjustly in behalf of selfish ends and with the desire to obtain by force what is morally wrong. War is a terrible scourge, but, bad as it is, there is worse than war. The triumph of wrong, the reign of injustice, and the success of evil are far greater blows to spiritual efficiency than the prosecution by arms of an end that is righteous. As the days pass the Christian forces of England become more and more convinced that they must take their stand for principles dearer than life. They live honestly, they prefer ruin to the breach of solemn promises, and they see a tremendous conflict between the ideal that might makes right and the Christian ideal that the law of God should regulate conduct. It is to them unspeakably painful to have to support war, but they could not live to prosecute their mission if they refused to make sacrifices — even the sacrifice of the life of the best and truest—in support of the teaching that they have learned from the New Testament. They feel that they must bear the cross to obtain for mankind that freedom to live which is the inherent right of nations as well as of individuals. They do not cry for vengeance. They maintain the public law that they have agreed to, and when they stoop to use weapons that they detest, they do so in self-protection and because their foe has broken his plighted word. The saddest part of this war is that no reliance can be placed on any promise made before the war by our foe: that is the bankruptcy of Christianity which is most manifest in the war.

Canon Sanday's Position.

No present-day student of theology can deny his indebtedness to Canon Sanday, who in the past was a trusted leader of thoughtful men. Lately he has come under the influence of a school of thought that does not hesitate to read "nots" into the Creed, but he refuses to follow these teachers all the way, and is convinced that truth lies somewhere between affirmation and non-affirmation. The great weakness of Canon Sanday's methods is that he has always been so open-minded that when he believes

himself to be right he has serious doubts because somebody differs from him. He has lately discussed the question of the Virgin Birth. The plain man — who of course comes in for severe criticism—believes that this either occurred or did not occur. There is no half-way house between accepting or rejecting the Gospel narrative. The Canon says: "I should on all grounds, and in particular out of piety towards the past, refuse to deny the Virgin Birth. Those who will may think that I am splitting a hair in doing so, but I find myself able to subsume the Virgin Birth under the yet larger and more important idea of Supernatural Birth. I will venture to express my meaning in a phrase: it all seems to me to stand (*sit venia verbo*) for the direct influx of Deity into manhood." He objects to the contention that the Virgin Birth is to be conceived under conditions thought by some to be *contra naturam*. All through Canon Sanday's address on "Continuity and Relativity" he is impressed by certain physical ideas that are recognised as laws of nature. No thoughtful thinker imagines that the laws of nature are suspended when God works a miracle, but all Christians believe that the Divine Power is in operation in accordance with the will of God when Deity does that which man cannot perform. Laws of nature are simply the records of observed sequences; when God so co-ordinates the forces which He has designed as to bring about the miraculous, that is as much nature as the rising of the sun. For the Christian nature without God is unthinkable.

The Jew and the War. What will be the effect of the war on the position of the Jew? In Russia at the present the Jew is suffering even more than he suffered before the war. This is not unnatural, as prejudices grow deeper and animosities increase during times of great emotional stress. The enemy is a foreigner, and therefore all foreigners are enemies, is a guiding principle of semi-educated people. In other lands there seems to be no material change in the condition of the Hebrew colonies, but it is a striking fact that the alliance of the lands in which they live with the Russian Empire has not brought about any more kindly feeling with the Eastern Empire. Jews have shown the greatest devotion to the cause of righteousness, as held by Great Britain, and even in Russia some 300,000 Jews fight in the army of the Czar. We look forward to the abolition of Turkish rule in Palestine, and everything points to the return of the Jew to his historic home. As far as can be seen, Israe. is the one nation that can occupy the Holy Land without exciting jealousies or leading to international trouble. But no Christian can rest satisfied with the idea of a Judaized Holy Land. The Jew has to have the Gospel preached to him, and when the scattered nation is gathered into Palestine and Syria there will be a great opportunity for proclaiming the faith of the Messiah to him. Zionism may be brought to fruition by the driving power of forces that are not Jewish. God rules and governs the events of human life, and in His own way He will lead His people, from whom the Saviour came, into conditions that will facilitate the preaching of the Gospel to them. May their acceptance of the Christ of God as their Messiah be speedily accomplished!

A Return to Christ. A writer in the July *Nineteenth Century* says: "If the Church is to take advantage of the unique chance now before it, there is need of a frank return to its Master's teaching, which has been obscured by our habit of reciting other authorities almost as if they were on the same plane." This is exactly that which was needed to be said. From scholars of the highest eminence, as well as from the lips of the humble followers of the Master, we hear the same message, "Get back to Christ if you wish to learn His secret and possess His power." We do not know how it has come about, but there is a very large class of Christian people who somehow prefer their thought to be regulated by some one who is a disciple of Christ than by the Master Himself. Possibly this may arise from a feeling that the Saviour having inspired others, we can find from those so influenced guidance more in accord with our own state. This is exactly the condition of mind that has led to the practical deification of our Lord's mother and the worship of saints. Every day that passes proves more fully the force of St. Peter's words, "Lord, to whom shall we go? Thou hast the words of eternal life." We are convinced that if Christian men and

women fell back more whole-heartedly and single-mindedly on the words of our Lord, life would be very different for them. The problem of Christian unity would then have a new meaning. We would all see that the barriers that have existed between Christian men are of human creation, and may be a great hindrance to the spread of Truth. The greatest need of the Church in its Scriptural sense is to be more Scriptural, and to remember that the words and deeds of its great Head are all important in their directive and regulative force. They are mandatory on the Christian.

The Temper of Extremes. A writer lately made the following statement on the question of admitting a Nonconformist to preach in Anglican pulpits: "The more he is cultivated, the more distinguished his recognition by his own denomination, the greater his disqualification to be a preacher in the Church." He goes on to say that it is better to have a Church lay reader preaching what is mistaken than to have a highly cultivated and authorised Nonconformist teaching what is true. The attitude towards the Church is much more important than the truth, if spoken by one who is not an Anglican! In support of this view he quotes Cicero's well-known passage alluding to Plato and the Sophists: "I prefer to err with Plato, than to be right with these men." Surely nothing more opposed to the spirit of truth could have been written! Does the teaching of Christ matter more than attachment to an organisation? Is any Church so exclusively right that it is better to belong to it and hold what is untrue, than to hold what is true and be outside its borders a living member of Christ and attached to another Church? We confess, had we not read the remark of the Prebendary, we should have thought that no one who is not a Roman Catholic would hold such opinions. They show the gulf that exists between sacerdotalism and the simple teaching of Christ. We cannot imagine anything more like the doctrine of the Pharisees, so strongly condemned by our Lord, as tithing mint, anise and cummin, and neglecting the weightier matters of the law, than the serious pronouncement of this authorised teacher of what he believes to be in consonance with the teaching of historic Christianity. It certainly finds no place in the New Testament, and Evangelical Christendom cannot understand it.

John Hus. On July 6th, 1415, John Hus, in violation of a solemn promise of safe conduct by King Sigismund, and in the very teeth of the teaching of Christ, was condemned by the Council of Constance to be burned alive. He was led to the stake, where he boldly appealed from the Pope to the Pope's Lord, pleaded for liberty of conscience, and asserted the sacred right of nationality. Bohemia rightly esteems Hus to be the national hero. We in England look upon him as a child of the similar movement initiated by Wycliffe in England. Both men loved freedom and sought its principles in the Bible. Both men endeavoured to bring about reforms in a corrupt Church and to limit the autocracy of the Pope. Hus died the death of a martyr, and shame brands the memory of Sigismund and the proceedings of the Church Council that met in Constance. Strange that Hus should have been martyred by command of a Council when he advocated the authority of Councils as against the Pope; and strange, too, that his "safe conduct" should have had no effect in a State when he strove for the rights of the laity. The whole history of his trial and death is a lesson to the twentieth century. Spiritual freedom may be thought to be secure in this country, and so it is as long as the laity make their voices felt; but there is a spirit of ecclesiasticism abroad, where least expected, that looks upon lay opinion as of little importance, and asserts sacerdotal principles. John Hus died for freedom. The Czechs to-day do not enjoy the freedom they desire, and it may well be that one of the results of the great war will be to grant to the Slav people the liberty for which Hus fought and died. If this is to be real and permanent, it must be based on the teaching of Holy Scripture.

The Resignation of the Bishop of Newcastle. We deeply regret that failing health has compelled an honoured Vice-President of the Alliance, the Right Rev. Dr. Straton, to resign the See of Newcastle. Dr. Straton has always been a man who knew what he thought and why he thought it. In an

age when definiteness is at a discount (unless it be the definiteness of rigid ecclesiastical exclusiveness), he did not hesitate to speak his convictions. He never forgot that he was a Bishop of a Protestant Reformed Church, with a history behind it of Scripture loyalty. For him Holy Scripture was the final Court of Appeal in all matters of doctrine, and if teaching was opposed to Scripture, that was the best reason for fighting against it. His faithfulness to principle brought him into conflict with men who considered that loyalty to the Church of England is compatible with the acceptance of certain specifically Roman practices. He knew that firmness meant unpopularity and misrepresentation on the part of many who claimed to be "good Churchmen." He deliberately preferred the suffering that righteousness entails to the peace at any price obtained by subordination of conscience to policy. He retires into private life loved and respected by countless friends, and we pray that his noble testimony to Evangelical principles may, under God, lead many to remember that devotion to truth, although it means carrying the Cross, brings with it peace in the heart and strength to discharge duty entrusted to us by God.

"Future Punishment."

The gaps caused among the young and vigorous, the devout and thoughtless, the saints and the openly blasphemous, have made many think more concerning the destiny of men after they have departed this life. For those who die in Christ there is certainty of life for evermore. They share the life of God, which is eternal. We cannot dogmatise above what is written concerning the unsaved, but the revelation in the New Testament takes for granted human immortality and points to the eternal loss of those who have rejected the message of salvation. Even a cursory reading of the Gospels shows the division between those who have accepted the teaching of the Saviour and those who have rejected His message—a division that exists beyond the grave. Dr. Griffith Thomas, in a recent article on the subject, reviews the Biblical evidence, and ably discusses the many arguments so popular with those who hold Annihilation, Universalism, and Conditional Immortality. He heartily endorses the words of Dr. A. W. Robinson, who says: "We dare not imagine that all difficulties can be made to disappear when we have substituted the word 'æonian' for the word 'eternal'; nor can we feel certain that the original term had no connection with the idea of time. The theory of Conditional Immortality raises more difficulties than it removes, while a bold Universalism is as prejudicial to religious life as it certainly does violence to Scripture." The lessons of Scripture are manifest. The man who dies in his sins apart from Christ suffers what the Bible describes as "punishment," "judgment," "loss," and this persists through eternity. As to its quality we know little. We can leave all in the hands of the Judge of all the earth, who will do right, and we cannot, without effrontery, take from the clear meaning of the words of Biblical writers in order to empty them of everything that is stern and apparently harsh. God warns, and it is not for His people to whittle away His warnings into meaningless bogeys. The future punishment of the impenitent wicked is certain.

They are slaves who fear to speak
For the fallen and the weak:
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—*Lowell.*

The "Ne Temere" Decree in War-time.

Some time ago we mentioned that marriages solemnised in the Roman Catholic Church had increased in England and Wales from 42 per thousand the year before "*Ne Temere*" came into operation to 47 per thousand in 1913. There has been no corresponding increase in the Roman Catholic population, and it is pretty clear that the pressure brought to bear by Roman Catholic ecclesiastics in the matter of mixed marriages is responsible for the growth. In many parts of the country complaints have been made of visits by priests and domiciliary discussions as to the validity of the marriages that have been solemnised in accordance with the law of the land. Even more frequent have been the instances in which before marriage all the machinery of the Roman Church was called into operation to bring about "conversion" followed by marriage as the only condition under which the assent of the Roman Church could be given to the "reality" of the marriage. Publicity was avoided, as there is a natural unwillingness on the part of young people to become the subject of public comment concerning their union. Bitterness remained, and sorrow has followed unions that should have been free from the added virus of ecclesiastical calumny to a condition that is far from being satisfactory. Mixed marriages are not desirable, for, unless there be union on the highest subject—religion—a home has little hope of being founded under the best possible circumstances.

Last June a correspondence in the *Leigh Chronicle* attracted much attention. The Rev. Sydney Harris married in 1914 a Roman Catholic man to a Wesleyan woman. Of the legal validity of the marriage there can be no doubt. It was solemnised in accordance with English law in the authorised manner. The Wesleyan minister refrained from visiting the newly married couple, as he felt that the ecclesiastical position of the bride and bridegroom made it difficult for him to call without giving rise to controversy. He did not wish to throw the apple of discord into their domestic life. The man remained a Romanist, the woman a Wesleyan. They lived happily together. There was no discord, and everything pointed to the peace of the household remaining undisturbed. No complaint of any kind had been made. Husband and wife had no scruples as to their relationship. They had been married legally, with the appropriate religious ceremony.

Father Unsworth, the local priest, having in mind the "*Ne Temere*" decree, called at the house and saw the wife. He "pestered the woman to be re-married according to the rites and ceremonies of the Roman Catholic Church." This can have but one meaning. In its eyes they were not legally married, and as that Church claims to have the power to create impediments to marriage, and considers that what is not duly done according to its decrees, is not done in the sight of God, the zeal of the priest led him to act as the agent of his Church, and in so doing he has caused great pain. In the words of Mr. Harris, such conduct "is a reflection upon the Church to which the lady belongs, and is little other than a slight upon the law of the land." Mr. Harris felt it his duty to make the facts public, and in the local organ he stated them plainly.

The priest replied, saying that he did his duty. He found that the man's conscience was not at rest, "but that he is anxious to make it so by submitting to the discipline of the Church, whose authority he accepts." The woman is content, and on Mr. Harris and his friends, as well as on the woman, blame is thrown because she will not do as the Church commands. He declares that he has endeavoured to be a peacemaker in a home disturbed by acute difficulties, and that he has only explained to the woman the way in which she could bring happiness to her husband. He was only ministering to the spiritual needs of a member of his flock. He recognises that there are two parties to a marriage, and probably concludes that he has a duty to the Wesleyan party as well as to the Roman Catholic, for it was to the Wesleyan woman he directed his ministrations. Human nature is human nature. Everything we know about this home shows that it is happy, and that the woman, approached by an ecclesiastic who

holds that her marriage is no marriage in the sight of the Roman Church, resents the interference and repels the interferer. We live in a free country, but freedom has its abuses, and no fair-minded man can say for one moment, that it is in accord with Christian charity and spiritual freedom for a man to go to a woman who has been married for a year, and intimate that she is not married in the sight of God, and that her husband does not think her so married. No graver or grosser insult can be offered to a woman. It is little short of abominable that any man should place himself in the position of presenting such a case to any woman, and we regret that it should be done under the cloak of religion. The priest resents the accusation that he has acted the part of an "impertinent meddler" in making the suggestion to the woman. He is honest in his belief, for the law of his Church is to him the law of God; but to Englishmen the law of the land that made man and woman husband and wife is in accordance with the law of God, whereas the decrees of the Council of Trent thus tried to be put in operation are in direct conflict with the law of England and the law of God. To attempt to carry them out means aspersions on the morality of citizens who have acted as the laws of God and the country direct, and ought to be free from insinuations of any kind as to the legality of their union and its efficacy in the sight of God and man.

The lady has stated that her husband has had no trouble on account of the marriage taking place in the Wesleyan Church. The trouble has been created by the policy of the Roman Church, which instructs its clergy to see that all such marriages take place in their churches under conditions laid down by the Decree of the Council of Trent. As ministers of the Church they have no option but to carry out these decrees, unless prevented by the law of the land in which they live. In this case the priest endeavours to justify himself by allusion to the "passive resistance" policy followed by those who object to the Education Act. It is not for us to pronounce any opinion on that policy, except to say that the men who break the law pay the penalty the law exacts. They dislike the law and they prefer to suffer than to obey. In the other instance a priest deliberately invades a home, says that his Church does not consider the marriage valid, and brings pressure to bear on those who are validly married to undergo a repetition of a ceremony that involves the conclusion that the former ceremony was either imperfect or invalid. Whatever be the priestly view of the case, there can be no doubt that after a year of married life the average Englishwoman would consider such a re-marriage to involve the most serious slight on her character, and would feel ever afterwards a doubt as to the way in which she lived before re-marriage. Nothing but ignorance of human nature or obsession by the supposed moral omnipotence of the Church could permit any right-thinking man acting as priests act under the "*Ne Temere*" decree. We are not lawyers, but we affirm that many acts severely punished by heavy penalties do not cause as much sorrow and pain as are the result of these assaults upon the unity of the home and the sanctity of the marriage bond. The day will come when the Legislature will find itself compelled to take notice of these offences and to put a stop to their repetition. We know how hard it is for women to go into court and give evidence on matters affecting their marriage. If the law to-day presents difficulties, by reason of the expense that will be incurred or on account of its uncertainty, the need for fresh legislation is evident. We believe, however, that healthy public opinion will put an end to the policy that forces a priest to enter a happy home, and, under the plea of ministering to the conscience of one of the parties married, to make insinuations of the most painful character to the other. No man should be permitted, in a country that respects its laws and stands by Christian morality, to say to any person married in accordance with its laws, "You are not married." It cannot be maintained that this is only pronounced on the person who is a member of a particular Church, and has no reference to the other partner. If the one is not married "in the eyes of God, no more than in the eyes of the Catholic Church," then the other is unmarried too. The logic of facts is in agreement with the logic of life, and there must sooner or later be an end made to a system that involves mental torture of the worst kind.

T. J. PULVERTAFT.

World Missions and Unity.

Notes and Reviews.

Kikuyu. It is becoming increasingly plain that the decision of the Archbishop on what is known as the Kikuyu controversy will have very important influence on the future of the Church of England itself as well as on its relation to other religious bodies. The favourable decision on the permission of non-episcopally ordained Christians to preach in Anglican mission pulpits and to communicate at the Lord's Table has brought to the front a spirit of exclusiveness that is painful to those who rejoice in the liberty of the Gospel. A great campaign is being initiated with a view of getting reversed at the Lambeth Conference in 1918 the verdict of 1915. These men believe that to admit a non-episcopalian to Anglican pulpits is to condone schism, and to communicate one who has not been confirmed is something like a profanation of the Sacrament. Men hold these views so strongly that already some have left the Church of England for that of Rome, and there is a prospect of others following their lead. Those who organise the crusade against the Archbishop and the Consultative Body are numerous and vociferous. They will leave nothing undone to attain their ends, and they threaten disruption if they do not obtain the reversal of the pronouncements that are to them fundamentally opposed to the principles of the Church of England.

The Meaning of the Archbishop's Decision. A controversy has arisen concerning the real import of the Archbishop's statement on the advisability of Anglicans attending non-Episcopal Communion Services. The *Church Missionary Review* says, "he neither vetoes non-Episcopal Communions, nor forbids members of our Church to partake of them, nor censures the Bishop who takes no steps to prevent Church of England laymen in this diocese from so partaking." The Rev. A. W. Robinson, writing in *The East and the West*, says, his grave answer is given in an unhesitating No. "The Archbishop refuses to describe the non-Episcopal ministers as 'invalid,' preferring to speak of them as 'irregular'; but the irregularity in his view is so grave in its bearing upon the larger interests of the whole Church that he is convinced that our hitherto consistent attitude, as represented 'in almost every utterance which the Church of England has made on the subject' must be maintained." We have read and re-read the passages in his Grace's pronouncement: we have noted that the Consultative Body says any such action is contrary to the principles of the Church of England, and find nothing in his Grace's utterance to maintain that such action is in accord with its principles. We find that all (with the exception of the writer in the *Church Missionary Review*) who have commented on the statement agree with this interpretation, and greatly as we wish it were otherwise, we are compelled to read his words in their natural sense. We rejoice in his kindly spirit and seem to feel that he delivers a judgment contrary to the dictates of the Christian charity of his generous spirit.

The Spiritual State of South America. Bishop Every, who has for many years been Anglican Bishop in South America, says, "There is unfortunately no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian, or partially Christian, public opinion. Integrity and clean living are not expected. Honour and truth are exceptional. There is a general lax attitude of tolerance to everything, including vice. . . . . Among the mass of educated men faith is dead. Religion is a matter of custom, not conviction." There is much more of the same sad summarising in the Bishop's words which constitute a call to missionary effort that cannot be ignored. Yet the Bishop, while lamenting that the Anglican Church in England cannot emulate the action of the American Church in Brazil, dwells on the peculiar difficulties of evangelising "the nominal Roman Catholic population, which

is the material close at hand." He regrets that the example of the American Church cannot be followed. Is it not a sad reflection on the thought of Christian leaders to find them so impressed by purely ecclesiastical etiquette or prudent policy, that they prefer to leave the great mass of natives unevangelised rather than proclaim the Gospel of Christ to millions, among whom astonishment is caused "if any intelligent man is a true believer"? We confess we cannot understand the Christian reasoning that arrives at this conclusion.

Missionary Education. The Rev. J. Steele D. Litt, a great authority on China, succeeds Dr. Weitbrecht as Secretary of the Board of Study for the preparation of missionaries. He is an Irishman, who has worked for twenty-two years in connection with the English Presbyterian Church. He is an enthusiast for the great work of providing a Missionary College where men, after leaving the University, can devote themselves to the careful study of problems that must be faced. The scheme will not supersede existing missionary colleges, it will supplement them, and will have a direct bearing on the practical work of missions. As is to be expected, when the new college is founded, it will be interdenominational, and will fix its eyes, so to speak, on these factors of mission life—the presentation of the everlasting Gospel, the right method of approaching work, and of overcoming difficulties—that are common to all Christian enterprises for the spread of the one Faith. A college of this type will exercise considerable influence on the problem of Christian unity. When men of character and ability study together they will have to love and esteem one another. An atmosphere of Christian amity will be created, rough angles will be made smooth, and instead of points of separation being emphasised, the common end in view will create a spirit of union in the bonds of peace that will follow the workers to their distant fields.

Three Field-Marshals and Missions. Last year there was circulated among military officers a letter signed by the late Lord Roberts, Lord Grenfell, and Lord Methuen. In this letter they commended to officers the missionaries, "who contribute to the elevation of the people in a way impossible to official action." They urge them to look into missionary work and to make themselves acquainted with the work and the character of the converts. The marvellous progress made in Uganda and the incalculable value of missions among fierce Pathan tribes are specially instanced. The most striking sentence in the letter runs, "Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories." Words of this description constitute a testimonial that cannot fail to have weight with thinking men and women. We needed not the approval of the Field-Marshals to demonstrate the value of missions, but we rejoice to see their character rightly estimated by men whose military work brought them into close contact with mission workers and enabled them to form independent judgment on their character and attainments.

The China Inland Missions. Fifty years ago China was practically a closed land. Now after fifty years of persevering work the China Inland Mission has more than 1,300 stations and outstations, 1,200 chapels, and 350 schools. For twenty-five years there were only on an average 200 baptisms a year. Now at the end of fifty years there are attached to the missions more than 50,000 baptised converts. This is a wonderful record of faith in practice. The C.I.M. has always been an organisation carried forward by spiritual men and women engaged in spiritual work. It has placed "first things" first, and has embraced Christians of all recognised denominations. Patiently and earnestly the Rev. J. Hudson Taylor laboured and faced difficulties that would have killed the enthusiasm of any man not alive with love to God and conscious that God was with him in the mission to which he had been called. The spirit of its founder lives in his successors and has been transmitted to the missionaries. They are out to win souls for Christ, to break down the false ideals of heathendom, and to bring men and women into the glorious liberty of the children of God. Much has been accomplished, but what has been done is only the earnest of the greater triumphs God will give His servants.

Scientific or Evangelistic Missions. The wonderful blessing that has attended the work of the China Inland Mission raises the question whether we may not go too far in the study and application of scientific missionary effort. It has been said that in consequence of the devotion of the China Inland Mission to evangelistic work it is supplemental to other mission work, and that efforts of a different type are needed in a land like China if the Gospel is to have its full influence. We believe that Christian education is of great importance, and that the thorough education of picked men will do a great work in supplying the Chinese Church with leaders of power and culture. We cannot, however, forget that there is a real danger of losing sight of the great end of all missionary work—the salvation of souls—by a too great concentration on education that is very often given without definite Christian results following. Both should go hand in hand and the evangelistic work should alway have the pre-eminent position assigned to it. This was the practice of the early Church. Life lived for Christ and the foolishness of preaching have always been the most potent influence in spreading the Gospel.

Christian Ethics. In the *International Review of Missions* a Dutch writer dwells on the duty of training missionaries in sound ethical views. He insists on the fact that "we go into the world not primarily as trustees of a better social life; we go as the trustees of His life, who said of Himself, 'Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.'" Nevertheless, the missionary must be an ethical teacher. He is brought into contact with ethics that are the practical rules of life of non-Christian communities, and unless he understands the reasons why Christian character has been built on certain ethical principles he cannot be an efficient apostle of the Gospel that revolutionises the whole outlook of life. Such a subject as marriage is bound to come to the forefront of all missionary activity. Christian marriage is based not only on the teaching of the New Testament, but it is enforced by experience, and proved to be the only possible rule of life in a community that wishes to maintain a high moral standard. The writer of the article advocates that Latin and Hebrew should be dropped from the course of missionary colleges, and that sound ethical training should take their place. Much is to be said for this point of view.

Raymond Lull. Six hundred years ago on June 30th, 1915, Raymond Lull, the greatest missionary to the Moslems, laid down his life—a martyr to his missionary zeal—on the northern coast of Africa. The Spanish peninsula has given two great names to missionary annals, Raymond Lull and Francis de Xavier. Lull was a genius before his time. He believed in education as a help to missionary progress, and realised that "Love your enemies" is a Christian precept. His spirit is reflected in his prayers even more than in the 205 genuine works from his pen. Here is a specimen quoted by Dr. Barber, his modern biographer: "Although, O God, I am unworthy of dying for Thee, nevertheless I do not give up the hope of obtaining this holy and precious death. For as Thou, O Lord, hast given life to Thy unworthy servant, which I have never deserved, so wilt Thou, if it please Thee, give this glorious death, though I am utterly unworthy. If perchance, O Lord, Thou deny to me the death of a martyr, assuredly grant me, I pray, the grace of dying in weeping, lamenting and longing to die for Thy love, my Lord, Creator, Saviour." Islam to-day persists in the once Christian country where Lull died. It advances, and must be faced and conquered in the power that drove Lull to his work and sustained him in the great enterprise he sealed with his martyr's death.

Lebanon Hospital in War Time. The Turks know how to value self-denying work for the relief of suffering. The Lebanon Hospital for the mentally afflicted at Asfuriyeh, in the vicinity of Beyrout, has eleven buildings scattered over thirty-six acres of ground. It is international in character. The Turkish Government has instructed the administrators to fly the Turkish flag and the American Red Cross flag as a sign to all concerned that during the war its beneficent work is recognised and permitted to continue. All classes of the mentally afflicted are received and treated, and its accom-

modation for 150 patients is generally taxed to the utmost by suffering Moslems, Jews, Protestants, Roman Catholics, and Orthodox Christians. It stands as an object lesson to all, that the followers of Him who was always kind to those who suffered in mind, are ready to continue His work, and the fact that to-day its beneficent mission is allowed to go forward without molestation is a proof that the deeds of Christ lovers win love even from the foes of the Gospel.

French Evangelical Missions. The Société Centrale Evangélique, which works throughout France, has naturally suffered by the war. The men of the congregations as well as many of the ministers are in the army. Not a single mission station outside the war zone has been abandoned or neglected, and the members are remarkable for the care they take of one another. In the north and north-east the great majority of the stations are in the hands of the Germans. Communication with their brethren outside the German lines is very difficult, but it is known that the pastors faithfully maintain their work and devote themselves to the ministry of the Word. In this country we have no idea of the desolation that exists in lands devastated by war, and the reports that come to hand from north-eastern France show us that the military discipline of the invader is very severe. In one place the Germans occupy the church and the French Evangelicals hold their services in the vestry. On Christmas Day amid the roar of the cannon the Holy Communion was administered to the faithful.

The Suicide of Turkey. The Vice-president of the Moslem League has written a striking article on the madness that has led Turkey to become the tool of Germany, and in so doing to commit suicide. He sees clearly that the Allies were driven to take arms against the Ottoman Government, and bewails the mad course followed by the Young Turks. He looks forward to the day when the holy places of Islam will be under the government of Great Britain. Then the discomforts of Turkish rule will be abolished. He even goes so far as to say that in Armenia and Mesopotamia "the conquerors will be welcomed as deliverers, for both have endured for generations the misrule and endless exactions of Turkish officials." He speaks of the just and progressive government of the Indian Empire, and his whole article breathes gratitude for justice done and respect shown to religious convictions by a great Christian State. He holds that the Turkish people have nothing to gain by keeping a government which has so persistently led them along the road to ruin. The writer has no doubt as to the result of the war, and does not discuss the effect of a German victory. This is in itself remarkable, and is a further demonstration of the conviction that we are engaged in a righteous war that can have but one end. It is as certain as anything can be that the abolition, once and for all, of the rule of the Turk will lead to a great increase of human happiness, and to the dawn of the reign of justice in lands long under the control of a tyranny that has disgraced Europe. God will work out His purpose in a way that will show mankind His righteousness and hatred of iniquity.

Missionary Difficulties in Japan. The present situation in Japan mission work shows the pressing need of unity in fundamentals. A certain section of the Anglican Church hold so strongly by the doctrine of Apostolical Succession that they will not co-operate with non-Episcopalians. We are thankful to know that at least one-half of the Anglican missionaries do not sympathise with this attitude. Then modern views of inspiration and the Incarnation have permeated some missionary circles, and men loyal to Christ and the Bible cannot co-operate with men who give an uncertain message. This explains much that has been obscure in recent Japanese missionary history, and unfortunately one-sided reports make it hard even for students of missions to grasp facts. Two lessons have to be learned from the situation. In the first place truth must always be put before organisation, and in the second, fundamental truth can never be sacrificed. After all, missions have their text-book in the Bible, and their message centres in the fact of the Incarnation.

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& THE

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(General Secretary).

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World's Evangelical Alliance.

THE UNIVERSAL WEEK OF PRAYER,

JANUARY 2nd to 8th, 1916.

HINTS ON LOCAL ARRANGEMENTS.

1. The Week of Prayer is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

2. It has now been organised under the auspices of the World's Evangelical Alliance for sixty-nine years (since 1846), without a break. In places where a local branch of the World's Evangelical Alliance is at present non-existent it is asked that it may be stated on all local announcements that the meetings are arranged under the auspices of or in concert with the World's Evangelical Alliance.

3. It is important that all local Clergy, Ministers and Christian leaders should be communicated with regarding the arrangements, and receive advance copies of the Universal Programme. Copies for this purpose will be supplied gratis and post free from the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C., England.

4. If possible, a local Hall should be secured for the daily meetings where Christians of *all* Churches can and will meet as in the spirit of the precept, "Ye are all one in Christ Jesus," without sacrifice of denominational convictions, but in the earnest desire and purpose to exhibit love and charity towards their neighbours and to share in united Prayer and Intercession.

5. Order sufficient copies of the small edition of the Universal Programme so as to enable them to be freely distributed in, or at, local Churches on the Sunday preceding the Week of Prayer. By this means those attending the meetings come prepared intelligently to share in the daily topics for Intercession. Many also who might be unable to attend evening or other meetings thus have the privilege of joining in the universal concert of prayer in their own homes (the topics should prove a stimulus and aid to family worship). All successful meetings depend largely upon wide publicity and thorough organisation. If you need advice or help, apply to the General Secretary at the above address.

6. The meetings (as a rule) should last one hour, commencing and ending punctually. If there is an address, it should be on the daily subjects, and should be strictly limited to fifteen minutes. The largest possible amount of time should be spent in *prayer*, both silent and audible. Discourage long prayers, and encourage short pointed petitions, following the universal topics. Let everything be hearty. Choose bright and suitable hymns (the new Alliance Hymn Book, price 1d., has been compiled to meet the special requirements of the Week of Prayer and other united meetings.* Write for a specimen copy).

7. Thankofferings for local expenses are usually taken at the doors after each meeting (formal seat to seat collections, except in special circumstances, are apt to discourage attendances). The balance from these thankofferings or collections (after meeting necessary local expenses) is forwarded to the London Headquarters towards the Home and Foreign work of the World's Evangelical Alliance. If this is distinctly stated at the meetings the offerings are usually willing and liberal. At the present time the Alliance greatly needs such help.

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* To introduce the new "Alliance Hymnal," not less than 100 copies will be supplied at half price on condition that the order is received before the 1st January, 1916, after which the offer cannot be repeated.

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